The LUTHERAN

"I ORDAIN . . . THEE A MINISTER"

Another Californian is set apart for full-time service

33, No. 42

JULY 18, 1951

CENTS

The Power of Example

All through the summer, students from many nations had worked on the reconstruction of the Marienkirche in Lubeck, Germany. Their work completed, they had returned to their distant homes. But one sunny afternoon in early fall, a visitor noticed another group of men and women laboring in a cloud of dust near the church. He learned that these were Estonians, Latvians, and Lithuanians, 160 of them, from the near-by Churchill Barracks, a displaced persons camp.

Watching the students hard at work, an inner voice had told several of these DPs that here was a place where they too could help. So week after week they came in small groups to the church, picked up their shovels, picks and hammers and went to work for the day. They took part not only in rebuilding the church but they helped make a bridge of sympathy and trust between themselves and the natives of the city.

Little did those students know when they paid their own passages (many of them from across the sea) that they were starting something entirely new. A spark sprang from their work into the hearts of others and created a new kind of international Christian community.

The LUTHERAN — News Magazine of the United Lutheran Church in Amer

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COVER PICTURE. The beautiful chancel of St. Mark's Lutheran Church, San Francisco, was the scene of an ordination service on May 10. California Synod President James P. Beasom officiated as candidates Albert Hidy and George Atwood were set apart for the Gospel ministry.

THE CHURCH IN THE NEWS

Chinese Communists attack churches

Chinese Communist authorities appeared to be making a strenuous effort to dominate the Christian churches of China by cutting them off from outside aid and communication. Churches were being forced to accept "independence," which meant self-government, self-support and self-propagation.

To these three, Chinese Christians might well add a fourth—self-control. Leaders who dared speak out against the government's program fared badly.

Since many of China's churches are missions relying upon support from the established churches of other lands, the new rulings meant "sink-or-swim," with native pastors replacing foreign missionaries.

Roman Catholic bishops arrested

One step in the communist campaign has been the effort to establish an independent Roman Catholic church in China. Unwillingness to renounce allegiance to the pope and ties with other Roman Catholics has brought severe penalties. Usually the charge was being an "American spy" or an "imperialist agent."

Two American-born bishops have become victims of the Red attack. Bishop Francis X. Ford, Maryknoll missionary who heads Roman Catholic work in South China, and Bishop Cuthbert M. O'Gara, leader of the Yuanling diocese in Hunan, have been placed under arrest. Also under attack, but not yet arrested, is Archbishop Antonius Riberi, papal representative in China. The Central Bureau at Shanghai, key organization for the coordination of Roman Catholic work in China, has also been closed by the Communist government authorities.

Reliable reports indicate that 60 foreign priests and nuns have been imprisoned. Eight Chinese priests have been killed, and about 100 others are in bonds. Many foreign priests and nuns have been expelled or have left the country.

Protestant groups resist

China's Protestant churches are mostly autonomous and owe allegiance to no worldly power. Communist venom therefore did not affect them to the same degree. Resistance in principle to the restrictions imposed by the government was indicated, however, as influential Protestant leaders refused to support the so-called independent church movement. "Confessions" of Chinese Protestant officials indicated that the National Christian Council was fighting control by the Red government.

Because of this resistance, many Protestant missionaries and mission workers have been imprisoned. Others are not permitted to continue their work. Some have been expelled from the country. Some have moved into British-protected Hong Kong to continue their work there. Two ULCA missionaries are still reported to be in Communist territory.

The Chiangs are expelled

Some Protestant groups are under the control of Communist elements. Government pressure upon the Methodist Church caused its announcement that Generalissimo and Madame Chiang Kai-Shek have been expelled from its membership. The Bishop who baptized the former head of China was required to criticize himself publicly for his action.

ible in daily living

The theme of many of the educational rograms of boards and auxiliaries of the nited Lutheran Church in 1952 will be The Bible in Daily Living." Study topics ill be based on this subject and lesson ourses provided.

The Parish and Church School Board t its June meeting took action to imple- ent daily use of the Bible. Filmstrips ill be prepared on teaching the Bible to hildren, young people and adults. The 952 Vacation Church School series will lso follow the special Bible emphasis, etting forth that "the Bible is so produc- ve of Christian living that its use by us nd by all people everywhere will result n an increase of happiness and well- oing."

here are more scholars

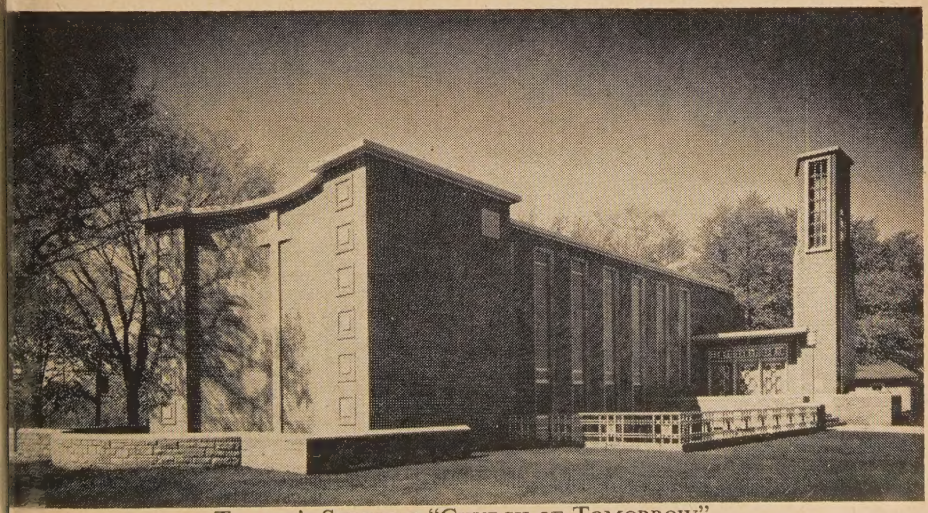
Sales of 1951 Vacation Church School esson material reported by the United utheran Publication House to June 20 ere about 50 per cent ahead of last year, ne Parish and Church School Board was gratified to learn. On that date, almost 100,000 copies of pupils' material had been ordered. This reflected two facts. More scholars are enrolling in the Vacation Church School program; and the 1951 series, "The Cities Jesus Visited," has met with wide acceptance.

Sunday school enrollment is also growing, but slowly, the Board was told. Estimates place total enrollment in ULC schools at the close of 1950 as 857,000. This is an increase of 21,000 over the previous year.

Nothing old-fashioned here

"There's nothing old-fashioned but the Gospel and the welcome" was the claim made by Toledo's Holy Trinity Lutheran Church as it recently dedicated one of America's most unusual church buildings. In modern architectural style, with numerous innovations, the $275,000 structure is hailed as the "church of tomorrow."

Upholstered individual seats to accommodate 340 worshipers, glass communion rail, six-foot wooden cross covered with



TOLEDO'S STRIKING "CHURCH OF TOMORROW"

ew Holy Trinity Lutheran edifice in the Ohio city. *For other pictures see page 42.*

gold leaf and a marble altar feature the wedge-shaped chancel and nave. On the balcony are two "baby rooms" where parents can see and hear the entire service while they and their little ones are unseen and unheard by others in the congregation. Other parts of the building include educational classrooms with child-size furniture and fixtures. Modern heating, lighting, and ventilating systems are used. The air inside the building is changed completely every ten minutes. Outside, snow and ice become no problem since coils set in the patio's concrete will melt them away promptly.

Rev. Charles A. Hackenberg is pastor since 1939 of the 49-year-old congregation. Under his pastorate it has grown from 159 communicants (in 1940) to its present strength of 620.

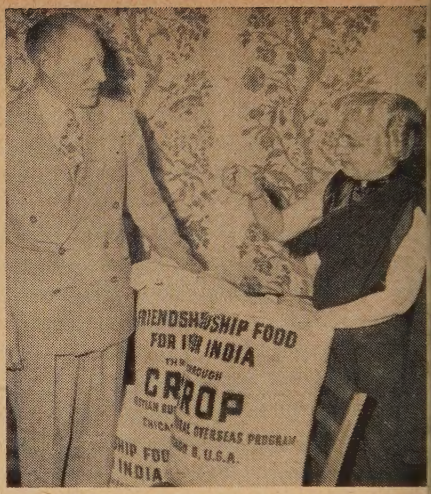
Pastors' salaries

A minimum of $3,400 a year is needed for subsistence by a family of four, U. S. Labor Bureau statistics indicate. Income of many clergymen is below this level, church bodies heard.

"Compare the income of your preacher with that of a bricklayer, carpenter, or railroad engineer" an Ohio district of the Methodist Church was told by Superintendent H. W. Peterson. "The hour calls for deep consideration of the plight of many men of God who are fighting a losing battle against rising costs and increasing debts."

Average salary of clergymen affiliated with the American Baptist Convention was $2,700 in 1950. The Presbyterian Church in the U.S.A. heard that "a large number of congregations" underpay their pastors. Average salary of the church's 8,000 pastors was between $3,400 and $3,700 per year, while some received only $2,100.

"The minister is handicapped in getting



FRIENDSHIP AND FOOD FOR INDIA
An American tradition

a pay raise," the department of ministeria relations reported. "He doesn't belong t a union or trade group which could go t bat for him."

Many Lutheran synods were concerne with the same problem. Congregatior were urged to take necessary action t improve conditions.

President praises CROP

Americans should increase their volu tary aid to India, said President Truma as he signed the $190 million India ai bill. Paying particular tribute to th Christian Rural Overseas Program, M Truman added, "This kind of help stricken humanity is a tradition of th American people. We are deeply gratef to Divine Providence that we can provic it."

CROP has launched a drive for 40,0 bushels of wheat as a "friendship gif from the people of America to the famin stricken areas of India. This will be addition to grain which India can bu here through its new loan.

In Chicago, Clifford Dahlin of Lutheran World Relief, one of CROP's three sponsoring agencies (the others are Church World Service and the National Catholic Rural Life Conference) presented the first portion of the proposed gift to Madame Vijaya Lakshmi Pandit, Indian ambassador to the United States. Mme. Pandit explained that famine conditions in two areas of India had been caused by natural calamities, including four successive crop failures, floods, drought, locusts, and earthquakes.

Archbishop's conviction protested

Echoes of the recent trial and 15-year imprisonment of Hungary's Archbishop Josef Groesz were still being heard last week.

In the U. S. Congress, resolutions were introduced by Representative William A. Barrett of Pennsylvania and Senators Irving Ives of New York and Brien McMahon of Connecticut. They condemned the trial and called upon the U. S. to protest the "persecution of the Hungarian archbishop" through the United Nations and other appropriate channels.

EVANGELISM IN KENTON, KENTUCKY
Taxi-driver conducts one-man crusade

In Hungary, the Communist government decreed that all church officials named since Jan. 1, 1946, must be approved by the Presidium, supreme ruling authority in the country. Archbishops, bishops, auxiliaries, superiors, abbots, and priors are included in the list of those requiring government approval. The government noted that prior to 1918 the Emperor made all appointments, with the Vatican's function only to confirm them.

The Bench of Roman Catholic Bishops pledged its loyalty to the Hungarian People's Republic as a consequence of the trial. Bishop Endre Hamvas, who had been heavily implicated in "confessions" at the trial, admitted his guilt and promised loyal and peaceful cooperation. Meanwhile, the Vatican excommunicated all Roman Catholics who helped bring about the arrest, trial and conviction of the Archbishop.

Sunday drivers should stay home

People should stay at home on Sundays, some church members were saying this month. The growing American custom of weekend auto trips during the summer not only clogs roads and frays tempers, but disrupts spiritual life in resort areas.

In New Hampshire, the Rev. Robert S. Baker said that the increasing popularity of the state as a vacationland was sapping the strength of its churches. In resort areas, townspeople are busy on Sundays catering to the tourist trade and cannot attend services from June to September. Non-resident ownership of many farms and homes also increases the burden of church support for the town's permanent population.

In North Carolina the Cherokee In-

dian Baptist Association asked tourists and pleasure seekers to stay off their reservation on Sunday. Addressed to "Our Baptist Brethren and Christian Friends," the appeal continued, "The influx of so many people helps to demoralize our church services. If there is not a change at an early date, the spiritual life of our Indian people will be greatly retarded."

Masons asked to amend

Masonic Orders will be asked to alter part of their oath and ritual, according to a resolution adopted by the English District of the Lutheran Church—Missouri Synod. The District instructed its commission on fraternal organizations to approach officers of Masonic Orders to ask them to eliminate features which the District terms objectionable.

Missouri Lutherans are forbidden to belong to Masonic Orders or other lodges. The lodges are accused of having in their oaths and rituals a mixture of religious ideas which are at variance with Christian teaching.

In London, the Anglican Church Assembly turned down a resolution asking a probe into Freemasonry. The Archbishop of York opposed such an inquiry because it would "open a vast field for witch-hunting." He said he felt quite reassured by the fact that the Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, is a Mason.

LWA gifts top million mark

A little more than one-third of the 1951 Lutheran World Action goal of $3,300,000 had been received up to June 28, according to a report issued by the National Lutheran Council.

Total receipts to that date were $1,193,756, or 36.1 per cent.

Leading in percentage among NLC's eight member bodies was the Augustana Church, with 42.8 per cent of its go paid. The ULCA was in second plac with 40.5 per cent represented in its tot of $641,286.

Since late months of the year usuall bring in the largest receipts, officials wer not displeased with this showing. On comparable date in 1949, only 28.2 pe cent of that year's total goal had bee reached. This year's improvement, hov ever, probably reflected an effort b many congregations to make paymen early.

Barkley sees need for Gospel

Religion, democracy and peace are a inseparably linked, Vice-President Albe W. Barkley declared in an address to th North Georgia Methodist Conference.

"Our great religious bodies in recen years have not hesitated to take firm positions on the subject of internationa co-operation for peace and security," M Barkley said. "So entangled are the basi principles of Christianity and internatio alism . . . that if we in our churches tr to content ourselves with the intimate an comfortable aspects of a mere personal religion, we are living in a fool's paradis This concern of the Christian Gospel wit international relationships is not nev Examine the sixteenth chapter of th Book of the Acts."

Zoning law restricts church

Plans of the First English Luthera Church (ALC) of Pomona, Californi to build a church and school in a res dential section received a setback whe the City Council reversed a decision o the City Planning Commission after ge ting protests from "95 per cent of th property owners in the area."

Opposition was reported to be base on anticipated property damage. Mem bers of the City Council said they we

not opposed to any church building, but were complying with the wishes of the majority of the property owners.

In Massachusetts, the Supreme Court set aside a Dover zoning law which prohibited the Roman Catholic Dominican Fathers from conducting a school at their priory. The Court called the law "discriminatory" and a denial of the "free exercise of religion."

And so forth

During July and August, Richmond, Virginia, churchgoers can ride the buses free. All the rider has to say is, "I'm going home from church."

When the City Council approved the plan, one attorney appeared in opposition. He said it was a violation of church-state separation. If a churchgoer put the 20 cents fare he saved in the collection, said this lawyer, it would in essence be a contribution from the city government.

Retired clergymen must toe the mark, according to a ruling adopted by the Evangelical Church of Wurttemberg, Germany. Pastors and church officials who violate the order or damage the reputation of the clergy through "unworthy behavior" are liable to penalities ranging up to the full loss of their pensions.

CLERGY MINISTER TO "VICTIMS" IN MOCK BOMB BLAST

When a realistic test of the Civilian Defense organization at Niagara Falls, New York, was recently made, clergymen were among the 9,000 volunteers who acted out their parts. Here Rev. Charles A. Engvall is ministering to a "casualty."

World News Notes

End of Korean war?

Just a little more than one year ago, hostile armies glowered at each other from opposite sides of the 38th parallel, the artificial boundary which separated North Korea from South Korea. Then one fateful day the armies of the North pushed their way across the marker in an attempt to seize control of the entire peninsula.

In the year that has passed, attack and counter-attack crossed and recrossed the boundary, devastating cites and farms, killing thousands, including large numbers of civilians. Bombing and artillery fire caused great damage behind battle lines. Actual fighting raged at times from the southernmost end of the peninsula to the Yalu River on the north. South Korea had help from the U. S. and other UN forces. North Koreans were bolstered by large Chinese Red armies.

Truce talks underway

After thirteen months of fruitless battle, both sides had enough. Truce talks between United Nations and Communist leaders were scheduled to begin on July 10.

The truce would be an uneasy one. Some trick on the part of the communists was feared. And any solution which did not provide for a unified Korea could again cause hostile armies suspiciously to face one another across the 38th parallel or some similar boundary.

Protestant leaders in Korea generally favored a cease-fire end of the war to save lives. The Roman Catholic newspaper in Korea, however, opposed any peace before UN troops advanced to the Yalu to unify the entire country under the jurisdiction of the South Korean Republic. "Unless this is done," the pape said, "cease-fire means surrender."

Peace requires planning

Prospects of early but indecisive peac in Korea sent planners into action o several fronts.

Government and United Nations agen cies were setting in motion the machiner to provide relief for the war-devastate areas of the southern part of the Korea peninsula. Relief for the north woul probably of necessity be left to othe agencies. The year of war had destroye cities, homes, institutions, and had ruine farmlands.

Commissions to plan educational, po litical and economic rehabilitation were being organized by the UN.

Lutheran World Relief has already un dertaken aid to stricken people in Kore as part of its world-wide program. Al though no Lutheran missions or congre gations exist there, the acute need o homeless people made Christian hel essential, LWR authorities pointed out.

And now, Iran

Iran (formerly called Persia) is a nation whose wealth may cause its un doing. Were it not for its rich oil supplies nobody would care much about Iran Because it is an important source of oi in the Middle East, both Great Britai and Russia are vitally interested in Iran' internal affairs.

Russia, Iran's next-door neighbor, get little or none of Iran's oil. Before Worl War I, Russia shared equally with Britai in the Iranian supply. Since 1918, Brit ain's Anglo-Iranian Oil Company has ha sole control. It is no secret that Russi now would like to regain some share o the oil supply.

When a recent change in government in Iran brought into power a strong socialist bloc, it proceeded to nationalize the Iranian oil industry. This was another way of inviting the British to turn the oil wells over to the Iranians.

Socialist Britain, proud of its program of industrial nationalization at home, protested violently. Iranian oil is needed for British industry. While it still could be purchased, Britain can ill afford the cost. Besides, if Iran becomes free to sell oil to anyone, Russia could also become a purchaser.

No easy solution to the problem was in sight. If Britain has a right to socialize its industry, so has Iran. British military intervention to protect its investment might also bring in Russian forces, with the inevitable clash.

If Mother Earth's sore toe in Korea showed signs of healing, a mighty uncomfortable boil was developing in Iran.

Priests to punch time clock

The 5,000 priests and laymen who are employed in the central departments of the Roman Catholic church government at Vatican City started punching time clocks on July 2. Only a few senior officials were exempted under the new rule, which is designed to enforce punctual arrival under the threat of fines.

Time clocks were installed in the offices of the twelve Sacred Congregations, four tribunals and four offices of the curia.

Introduction of this device into the machinery of the church government met with strong opposition from some Vatican officials. Reports did not indicate further what conditions forced this measure.

Wonders of nature

Mosquitoes bother you? It's probably the warmth of your body that attracts them, according to zoology professor Talbot H. Waterman of Yale University. Mosquitoes have heat feelers which function at comparatively long distances. Heat waves from the body guide the insect to its target. The only protection: cool off!

Many insects and animals possess organs and senses which outdo anything science could duplicate, the professor reported. The owl, for instance, has one ear somewhat larger than the other, which enables him better to detect the direction of sounds. Humans can achieve a similar effect by cupping a hand behind one ear. Some insects, like bees and ants, have eyes which can detect the sun's rays even through clouds.

Those flashing fireflies visible on summer evenings really aren't wasting their electricity. They are sending out code signals to attract mates. And birds of prey which can see their quarry miles away can concentrate their vision by a sort of eye-locking device. This enables them to see farther. An experiment to prove this can be made by watching a plane disappear. It can be seen at a much greater distance if you don't take your eye off the plane.

Warns of race bias

When a motorcycle escort of white policemen sped Dr. Ralph Bunche to Atlanta's Municipal Airport after he had addressed a convention at the Municipal Auditorium, it marked something new in the city's history. Never before had a Negro been accorded such an honor in Atlanta.

America must wage a "bold fight against the poisons of racial bigotry" Dr. Bunche declared in his speech to the convocation of the National Association for the Advancement of Colored People. "We may never have a perfect society, but we must go much farther than we have gone thus far."

Washington

FEDERAL AID TO EDUCATIO

FOR OVER TWENTY YEARS, efforts have been made to pass legislation by which the federal government would give financial aid to the states to raise and equalize their educational standards. Many of the poorest states have a larger proportion of children of school age than some of the wealthier states. The result has been a wide disparity in the quality of education provided.

In recent years, the pressure for federal aid to education has increased as rising costs intensified the crisis in the school systems of the various states. The 80th Congress would probably have passed a federal aid law except for a bitter controversy over whether church-operated schools should share in some of the benefits, such as bus transportation.

Opponents in the struggle were John Lesinski, chairman of the House Committee on Education and Labor, and Graham Barden, chairman of the Education Subcommittee. Barden favored limiting the benefits to public schools; Lesinski contended that parochial schools should be included.

Before the end of the 80th Congress, Lesinski died, and Barden succeeded him to the chairmanship of the full committee. In the 81st Congress, Barden introduced a bill embodying his ideas of what should be included in federal aid legislation.

Barden Bill

The new bill (H.R.4468) has the following provisions:

1. The total annual contribution to the states is $314,500,000.
2. The state education department of each state and territory will be the channel through which the money is distributed, with the U. S. Office of Education administering the program at the federal level.
3. Only public school districts will eligible for benefits. This includes bo elementary and secondary schools.
4. The amount apportioned to each sta will be determined by a formula that tak into account the number of children school age, the average income within t state, and the amount currently spent f public schools.
5. Federal funds must be used in such way as to raise current expenditures each school to a minimum of $150 p child. This will tend to improve the qu ity of education in schools for Negro and other minorities.
6. The funds may be spent for scho personnel — teachers, principals, sup visors, janitors, etc.; also for laborato equipment and maintenance of scho buildings. They are not to be used f auxiliary services such as bus transpor tion and free textbooks.
7. States cannot use federal funds substitute for local revenues. State a local expenditures must equal those f the year 1949-50, in order to get full fe eral aid.
8. Control of educational policy will main in state and local hands.
9. In case of dispute as to administrati of the program, the state or local boa of education may seek redress throu the federal courts.

With defense expenditures having p ority in the use of public funds, it is hop that the basic importance of providing adequate education for our children a young people may not be lost sight Public interest groups will await the nouncement of hearings on the federal bill, as a means of emphasizing o more the urgent need for raising edu tional standards.

—ROBERT E. VAN DEUS

The Mothers Learned a Lot

BERTHA E. L. WEBER

New enthusiasm stirred the Mother's Class of Alsace Church, Reading, when they studied leadership courses about the church and home

ON A SUNDAY MORNING in February 950 a simple question started the Moth- 's Class of Alsace Lutheran Sunday hool on a great adventure!

Mrs. Russell Bertolet, the teacher of e class, asked the parish worker, "Miss eber, is there some book or material e could use in the Mother's Class to help our task of homemaking?"

"Yes," answered Miss Weber, "our arish and Church School Board has pro- ded elective courses and others on the urch and home . . . I remember one Dr. Earl Rudisill on 'The Christian amily.' Let me look up these courses d then we can talk about them."

In looking over the courses, we found at many in which the mothers would be terested were also leadership courses. hen like a flash came the thought, why t leadership courses on the church and e home for the Mother's Class? These ere first series courses which required 50 minutes of class time. The books uld be studied for one quarter and in e course of a year four could be com- eted. Four first series courses is ex- tly what is needed for a first Certificate f Progress!

THE COURSES selected were *The Chris- an Family* by Earl Rudisill (a founda- on course of the Christian way of doing ings at home); *Christian Growth Unto e Fulness of Christ* by Drs. Nolde and Hoh (this for their own spiritual growth and for leading the family in closer communion with God); *Understanding Our Pupils* by Milton A. Haker (to help them to understand how pupils grow and learn); and the field program on the church and home working together which was being used by the Parish and Church School Board for the years 1950-51.

The pastor, the Rev. Lester E. Fetter, quickly approved the plan. Dr. Earl Rudisill, who wrote the first course, was invited to the March monthly meeting of the Mother's Class. He presented a challenge that made the class eager to begin his book. He also helped them choose books and magazines for their outside reading program.

The next Sunday found the mothers delving into the first chapter. Exclamations of "Isn't this wonderful!" "Why didn't we have this before?" "My, this will help me!" were heard after the first period. Books and magazines were taken home by many mothers who wanted to know more about this business of the Christian family.

WHEN THE FIRST COURSE was finished and "Student Report Forms" were filled in and sent to Dr. Erwin Spees, who is in charge of leadership education in the United Lutheran Church, they were eager to begin the second. Here they found deep satisfaction in learning how to grow spiritually and how to guide their families in spiritual growth.

There wasn't much of a "summer

---

liss Weber is the parish worker at Alsace utheran Church, Reading, Pennsylvania.

REWARDED FOR THEIR EFFORTS
Mothers receive certificates from Pastor Fetter

slump" in the Mother's Class, for they were interested in their Sunday sessions.

In the fall the class began the course *Understanding Our Pupils*. This was new to mothers who hadn't the advantage of many years of schooling. Now Mrs. Hill was learning why and how Charles was different from Mae even though they were of the same parents . . . Mrs. Tobias was understanding the periods of growth in her children . . . Mrs. Lester Haas was finding out how children learned. This course was so interesting that the class studied it an extra month.

Much of the enthusiasm is due to their leader, Mrs. Bertolet, who was a former schoolteacher. A mother herself and a former visitor for family welfare in the Department of Public Assistance, she now directs the visitors in this department in the city of Reading. With her wealth of stories to illustrate the lessons it was no wonder that the mothers didn't want to miss a session.

In January, the Parish and Church School Board began the publication o *Parents' Quarterly* magazine. The Sunda school decided to get it for the Mother Class. Here was another help for the and they read it with interest.

FEBRUARY, MARCH, APRIL . . . thr months left to complete their first ce tificate of progress! Many who took t courses decided after the first one to wo for this certificate. The parish work checked the requirements and gave the all a list of the things they must comple to fill them. There were books, magazin and THE LUTHERAN to read . . . atten ance at a workers' conference or son other educational conference . . . regul attendance at their monthly meetings . some work in church to be accomplish . . . attendances at church and regul contributions . . . all these would cour

The last course *The Church and Hon Working Together* used the speci pamphlets "Is Your Home Christian "That's My Problem Too!" and "Fami Prayers," all furnished by the Parish a

rch School Board. The parish worker invited to show the filmstrip, "That We May Work Together," on this subject. Because Mother's Day was on the same day as Pentecost, it was decided to award certificates and course cards on the next Sunday, May 20. Dr. Earl F. Rahn, Executive Secretary of the Board of Christian Education of the Ministerium of Pennsylvania, was invited to preach.

The mothers were all excited! They came to the service, sitting together in the front. The Service began . . . their service . . . the liturgy . . . the challenge of Dr. Rahn . . . their names being called for course cards.

NINETEEN MOTHERS were called to the altar to receive their course cards and first Certificate of Progress in "The Church and Home" from the pastor. This is the first time in the United Lutheran Church that this special certificate was given. After congratulations and a prayer, the children of the mothers came forward to tell their mothers how proud they were of them. So, the mothers with beaming faces received one of the greatest gifts, the love and esteem of their children.

A simple question led to a great future of open doors for Christian service for the Mother's Class of Alsace Church!

Youth Campers Learn to Follow Jesus

By MARGARETA DESCHNER

Finnish Student Federation establishes "confirmation camp" with funds provided by the Lutheran students of America

THE TRAIN TOOK US a few more stations eastward, till from the window we could see the Finnish-Russian border. One more station and my destination would be reached. I could hardly wait to greet again all the old friends with whom I had worked so many years in the Student Christian Federation of Finland.

Two high-school secretaries and a host of high-school campers had come to the station to meet the newcomers. In a moment a flood of sleeping bags and bundles poured down from the train, and many pairs of brown legs and light braids followed.

Our bundles were placed on wheelbarrows and carts as we started our mile-and-a-quarter hike to the newly rented camp area of the Student Christian Federation. At every curve we drew our breath and said "Oh!" as we beheld new vistas of the blue, glittering waters. Before every new hill we moaned "Oh, no!" as we piled together to tackle the carts.

But the final curve came and we just stood and stared. The camp ground took our breath away. We had been walking on a narrow ridge in one of the most scenic spots in Finland. Now the ridge broadened into a small peninsula. On the left was a high hill with slender pine trees, on the right the peninsula sloped down to the lake, where there was a small island, reached by a stone bridge.

WE SAW WOODEN cottages everywhere.

Their beautiful architecture immediately caught my eye. Our architectural students had specially designed them for the student federation. One of the girls broke out, "We are glad you are here at last! Now you can go back to the States and tell them what we did with the Lutheran student money!"

I was really so thrilled, I did not know whether to laugh or cry. For a whole year I had watched Lutheran students, one by one, contribute to Lutheran Student Action. I knew that the big sum given to Finnish students had not come from any great foundation, but from the rather empty pockets of individual American students. And here—on this camp ground—was one more concrete result of that gift.

Even more was in store. The ground itself had inspired the students to hard work. As we entered the grounds, we saw several unfinished cottages. All around them were busy workers with saws and hammers in their hands. They were the construction campers.

"We can build houses ourselves," boasted one of the smallest fellows.

From the roof came the deep voice of our general secretary. "And don't forget to tell them that we work from seven in the morning till eleven at night!"

"And I have fallen down twice and am still alive," grinned the technological student who was leading the work.

THE GIRLS' CAMP was an innovation. It was run at the same time as the construction camp, the girls living in the cottages which were finished.

"When we got a place of our own," said Irja, the senior camp leader, "we realized that we could create a new type of camp. We have followed the example of some congregations which have 'confirmation camps.' Girls come here for

VISITOR TO FINLAND
Mrs. Deschner

two weeks to study the Catechism and th Bible, and then they are confirmed the church of this parish. The minist has taken us under his wing, though I c most of the teaching."

Finnish school children are taught th Bible and Christianity all during grac school and high school, so it is possib to prepare for confirmation in two week as the time is devoted to this purpose.

NEXT MORNING THE NEW CAMP, th fourth of the summer, began. I got u with the girls and joined the crowd th was walking toward the parish churc half a kilometer from the camp groun Irja told me that the girls always enjoye this morning walk along the ridge. Fi nish children, like all Finnish people, a particularly sensitive to nature. Nothir can quiet them like beautiful scener The group was silent when we reache the white wooden country church on th hill. Irja met the girls at the door ar seated them in the church in groups of 1 Every group had as a "big sister" one the college students who had volunteere to work on the camp staff.

"Now, this is your big sister," Irja to

e girls. "She is going to live in your
ge, study with you and play with
u. She has to learn the same lessons
at you will learn, and, believe me, she
ust know them as well as you."

The girls beamed, highly amused.

"What we want this confirmation camp
be for you is a school of thinking," Irja
ntinued. "You have had religion in
hool, you have learned Bible stories and
emorized many verses. Now we want
pause and think what it all means, and
at it means to belong to the Evan-
lical Lutheran Church of this country.
u will get your work books. They
ll be empty. You yourself are to fill
em. Every day you may choose in-
vidually what you want to learn out of
rtain passages from the Bible, provided
u tell why, and every day we will de-
te several hours for quiet study for
u to write into your books what you
ve discovered during the group discus-
ons, Bible study and catechism hours."

It was obvious that the girls liked this
heme. They had not been quite sure of
at was ahead, but they were delighted
see that nothing would just be poured
to them. Their capacity to take things
iriously and to think for themselves was
ken into account.

EVERY DAY INCLUDED solid study and
freshing camp life. In the morning
nall groups of girls walked toward the
urch with their Bibles and work books.
ll afternoon in the indescribably beau-
ful woods the same girls were scattered
re and there, alone and in groups,
iting or singing or memorizing their
vorite passages. The night would find
e whole camp bundled in blankets and
lking across the "Bridge of Iceland"—
med after an Icelandic construction
mper—to the small island where the
mpfire was lighted.

They were not only days when God's book of nature was wide open; they were days when young campers started to realize that Christianity is not something to memorize or talk about, but that it is faith in a person, Jesus Christ, and a relationship to that person.

One of the girls wrote to her aunt, "Thank you for sending me here! I love this place and its majestic nature. It seems to enter the depths of my heart and speak there. I heard a girl read aloud: 'Create in me a clean heart, O God.' Aunt Marja, I would like to have a clean heart. But can anything be created out of nothing? Sometimes when Irja explains the catechism I am surprised to see how many things that seemed awfully complicated become so simple. Christianity is not feelings, nor interest, I see. It is something very different. It is not enough to watch God's handwriting in nature, I must also grasp His hand. And this God of Heaven approaches me in His love. He gave me Jesus. Aunt Marja, I want to follow Jesus with joy. There, I said it now. And I mean it."

THE HILLSIDES OF THE CAMP ground of *Teiniharju* last summer heard many a young voice say the same thing. One group followed another, and all the while hammering and cutting and sawing went on as the construction campers produced one little cottage after the other.

"And don't forget to tell them—." How often I heard those words!

"Don't forget to tell them that we remember our Lutheran friends in America and thank God for their friendship and gift. We love to think that this gift has come from fellow students who are up against the same problems as we are in their colleges and universities. Don't forget to tell them they have helped us believe in God's love."

The Gospel Lifts India's Shadows

By HERMAN L. GILBERT

Dramatic new color film produced by Board of Foreign Mission depicts work of India's Christians in spreading God's Wor

IMAGINE YOURSELF TRANSPLANTED to a non-Christian village in South India, equipped to speak the people's language. You are the only Christian in a locality where the gospel of Christ has never been accepted. How would you begin to tell the message of salvation to men and women already immersed in religious practices totally different from your own?

The fascinating story of how the seeds of God's eternal love are planted in the Telugu country is dramatically portrayed in the newest ULCA missionary film, *Lifting India's Shadows*. Indian Christians of the 109-year-old Andhra Evangelical Lutheran Church play all leadin roles in the 30-minute color film whic has been produced in India by the Boa of Foreign Missions.

Several institutions of the Andhr Church helped train the Indian leade who make their first screen appearance this production. The evangelist, l preacher, catechist, Bible woman, past and various helpers testify to the wid spread evangelistic, educational and me ical program of the Andhra Church.

AN EXPERT CAMERAMAN and skillf story teller lead you into a typical Ind

WITCH DOCTOR AT WORK
Christian medical missions came to the rescue

BAPTISM
Native pastor administers sacrament

ilage with the visit of Prakasam, the angelist. As is the custom, he receives courteous hearing. The children hear m gladly, scampering to receive his col-ful Bible pictures. The village elders, the other hand, show distrust and even en antagonism, while a few ponder more seriously the new message.

The seed planted, Prakasam seeks the help of Petheru, a catechist, to instruct the men, and Kammalama, a Bible woman, whose task it will be to reach timid women and children.

A visit to the village by the mission's mobile clinic brings healing to many, stirring resentment in others. Venkana, most outspoken opponent to the Christian intrusion, despairs of the life of his son after the witch doctor fails to cure him. Finally a close friend paves the way for carriers to hurry the sick boy to the mission hospital for treatment.

EVENTUALLY AN Indian-trained pastor comes to conduct the first Christian worship in the village, during which a number of persons receive Christian baptism. The Church has been planted. A new sense of fellowship develops in the village as the Christians propose to build a chapel. A deepening sense of stewardship is displayed as the newly won converts translate their sacrificial gifts into offerings for the new church during a harvest festival. As the shadows lift in one area, Prakasam sets out to reach still other villages with the gospel.

The third major production of the Board within the last three years, the India film is expected to be shown widely throughout the ULCA and in interdenominational groups.

CHRIST CLEARLY said, "Condemn not!" So sketch on memory's canvas every line and feature of Christ's understanding look. Let it be a comfort and an inspiration. The Sioux Indians had a prayer: "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins."

—ARMIN C. OLDSEN in *When Thy Face I See* (Augsburg)

HOLLYWOOD PUBLICITY HAS BUILT UP A LEGEND OF SEXY GLAMOUR AROUND A GIRL WHO SAYS HER ACTUAL PREFERENCE IS FOR SPIRITUAL THINGS

People Don't Know Jane Russell

By DUANE VALENTRY

In real life the screen star is a devout Christian who studie the Bible ardently and enjoys discussing religious topic

A VISITOR TO ONE OF THE large movie sets stood in a corner and watched the cameras turn. Like any other visitor to Hollywood who is able to wangle his way onto the sound stages, he enjoyed seeing the familiar faces of the screen stars at close range. Between shots he gaped as the well-knowns dropped into chairs to relax, chatted with one another or picked up books and knitting.

"Look at that girl over there," he said to a friend. "She's reading a Bible!"

"That," said his friend, "would be Jane Russell. She always reads the Bible between scenes."

The out-of-towner is not the first who has been somewhat astonished to see a Bible in the hands of the Hollywood star. In fact, Jane has grown so accustomed to the remarks that they no longer bother her. It's her favorite book, so she reads it every moment she can. She has been a Bible student all her life. Though she doesn't particularly want to advertise that she spends most of the time between scenes studying, neither has she any desire to hide it. The fact has necessarily become known to hundreds of studio employees. Furthermore, if they show a real interest, Jane likes to talk with them about Scripture, since she finds the Good Book an absorbing and ever-fascinatin topic. She has given away scores Bibles to friends and acquaintances, mo recently to actor Joey Adams, wh worked with her on a personal appea ance tour.

TALK WITH JANE RUSSELL is apt t turn to matters of religion sooner or late interviewers have found, and preferab sooner, if Jane has her way.

"Honestly, I'm awfully dull copy," sh told a reporter the other day, "unless can talk about what means the most me, my religion. I grew up with Bib worship a daily thing in the family ev since I can remember.

"In our family," Jane went on, h dark eyes kindling with zeal for her su ject, "we have always felt one's prin duty to be that of a 'priest to God,' as it every true Christian's role, wherever may be. First, it's the Lord; second, i the job we have!"

Jane Russell comes by her religio convictions naturally. Her mother is woman of deep spiritual beliefs and i stilled many of these in her childre Jane, who took her mother's counsel s riously, continues to abide by precep taught her years ago and often quotes h

GLAMORIZED
Really she's the quiet type

nother's opinions on spiritual matters. She is perhaps the only top star in pic-ures who has remained totally indifferent o fame and fortune. A person of sin-erity, simplicity and modesty, her off-creen personality is as far removed from he vivid and sultry roles she has enacted s a Mother Hubbard is from a sarong. She's without affectation, and her quietly appy private life is both uneventful and uncomplicated.

THE 30-YEAR-OLD ACTRESS planned to be a dress designer. "I'm afraid I picked on that because it seemed easy to me," she laughs. One day she stopped at Max Reinhardt's Theatrical Workshop to see a friend. This chance meeting resulted in enrolling with Reinhardt for one semester and subsequent studies with the late Madame Ouspenskaya. For the attractive Jane, with her vivid coloring and healthy, country-girl charm, it was a short step to photographic modeling and inevitable attention from film producers. She was just 19 when she was chosen for the much-publicized role in *The Outlaw*.

For purposes of selling this unknown star, the film's producer put on one of the huge, garish publicity campaigns in which Hollywood periodically indulges. But the movie, made in 1941, got poor reviews everywhere when finally unveiled to the public in 1945. Not so its star, Jane Russell, who became an overnight favorite in spite of, rather than because of, the endless reams of questionable ballyhoo.

The Jane Russell you see on the screen is an example of a press agent's handiwork, and a complete phony. Jane, off-screen, is an entirely straightforward kind of person. Home life with her professional football player husband Bob Waterfield is quiet. Married on Easter Day in 1942, the two have a knack for keeping out of the limelight, preferring to gather a few of their tried and true friends—Jane's school chums and Bob's athletic crowd—for barbecues at their North Hollywood hillside home.

Jane has found it necessary to work especially hard to strive to be an actress, rather than merely a photogenic type. She is first to admit her acting was hardly good when she started but feels it is a lot less lamentable these days. She also is today one of the screen's accomplished singers. Her studio having built her into one of the nation's foremost glamour girls, has often been at a loss to know how to handle Jane's spiritual leanings and the attention attracted by her sincere and vigorously religious activities.

"I think we are on the verge of a world-wide revival," Jane said recently. "People are desperately hungry for spiritual things, but they will have to get onto

their knees. Love for one's neighbors cannot be felt without Christ."

THE QUESTION often arises as to how Jane justifies the kind of roles she plays.

"The business I'm in seems to be the best I could be in according to my first duty as a priest to God. I don't intend to start playing roles in long, white robes. People are like needles, each drawing his own thread. We need all colors of threads or the tapestry would be very dull."

Jane Russell is one of the founders of the non-denominational Hollywood Christian Group, which meets every Monday night for religious discussions and which includes such stars as Roy Rogers, Dale Evans, Connie Haines, Porter Hall and Colleen Townsend. The group, whose activities have recently given Hollywood some refreshing nationwide publicity, is growing so large it may soon be necessary to hire a meeting hall. At present, members have weekly meetings at their homes. Jane looks forward to those weeks when she plays hostess.

"Every other group, including the communists, is organized, so why shouldn't we Hollywood Christians be?" she asks. "Communism, incidentally, cannot work because it claims to be based on sharing, which is to say love. But they have cut God out of it and He is love."

In her private life, Jane neither smoke nor drinks. She likes sports, can hurl football with the ease of a professiona when her husband feels the need for som backyard practice.

NOTWITHSTANDING THE EARNEST sid of her nature, well-known to friends bu less known to the public, Jane also ha an extremely ready wit and hearty laugh Even such an authority as Bob Hope with whom she has co-starred on th screen and in personal appearance tours has called her "a tough girl to top for laugh." She takes her screen career witl more than a few grains of salt and ha keen fun caricaturing her own type o glamour in *The Paleface*.

Jane feels today that a little publicit on the religious side doesn't hurt Holly wood a bit, at least when it comes fron those who are sincere in their church ac tivities. She has no holier-than-thou atti tude about her religious feelings, however "Although my friends and I are nov Christians, and like-minded, we used t be rebellious characters, even black sheep you might say."

And this is the real Jane Russell . . . th girl whose favorite reading is the Bible whose friends enjoy singing hymns tc gether and whose first and deepest inter est is active Christianity.

FAITH IS the mother of patience, and this virtue is needed in work. Christopher Wren was sickly when a lad, and the doctors said he would not live long. But he had conceived the idea of building a cathedral. In his young imagination he saw the fabric completed. He could not die until he had realized his hopes. For 35 years his frail body lived on hope; then St. Paul's was finished. This is to live. This is success. All else is failure. "Be thou faithful over a few things and I will make thee ruler over many things."

—D. J. BURRELL

WHITE LIE

By KATHLEEN BLAKE

It took a severe shock to make a crabbed old lady realize that the way to find the love she wanted was to be loving and friendly

THOUGH SHE COULD NOT move much hen spells of arthritis hit her, Miss arah Ellison could still see, from her old oston rocker, much of what went on in rlington, for her little square parlor onted on Main Street. But daily what e saw was giving her less interest and ajoyment, more resentment and bitter- ess. For 30 years she had taught Sun- ay school. One generation and almost nother of her pupils had grown up, left rlington, or merely drifted from her bit. Do you think they'd come now to e her when she was old and ailing? Do ou think even one of them would write n affectionate, appreciative letter to the oman who'd spent years training them be Christians?

To be sure, there were a few reluctant allers. The new young minister was ven now turning into the walk leading her small brown cottage. What plat- udes would he be offering today? she ondered tartly.

"Come in," she called when he rang nd, on his entrance, "You ought to re- ember that I keep the door unlocked aytimes. I don't have the trouble, then, f answering it."

HE IGNORED her ungraciousness, laying oat and hat on the sofa, being careful ot to disarrange the tidies.

"A lovely spring afternoon, isn't it? low are you today, Miss Ellison?" he ai', smiling, sitting down.

"Oh, as well as can be expected."

"You're looking fine. Been seeing anyone lately?" he asked pleasantly, but unfortunately.

The thin cheeks framed in white hair reddened angrily. "Duty calls!" snapped Sarah. "What else do people spare me? A church woman or two, a neighbor, my nephew when he's in off the road and can grudge a minute from his bride! But do you think that's what I want!"

The clean-cut young face opposite looked sympathetic but puzzled.

SARAH BURST out, "Pastor Jefferson, being new here maybe you don't know this, but for 30 years I taught Sunday school in your church. My first pupils have grown up and are raising their children. But do you think one of them has come to see me since I've been ailing? Do you think I've had even one sympathy or thank-you note for the time and trouble I spent on them!"

"That is forgetful of them," he said, "but please don't be bitter."

"How can I be anything else?"

The minister rose to go. He looked disturbed, thoughtful, but not ready to answer. He said, "Believe me I understand, and I feel for you, Miss Ellison. Soon we'll have a long talk about this. I've another call to make now." He smiled, "It's on the bride your nephew brought here."

"You might remind her," Sarah snorted, "that neither she nor Jim has been to see me for a week!"

THAT VERY EVENING Sarah's new niece called her up. She said that Jim was on

the road for his shoe firm, but would be home Thursday, his birthday. If Jim called for her in the car, could Sarah come for dinner then?

"Humph!" thought Sarah angrily. "They neglect me for a whole week, then think to salve it with a dinner invitation." She refused curtly, said she was much too busy to go.

Two days went by, spent in brooding unhappiness by Sarah Ellison. Thursday morning the mailman stopped.

Sarah hobbled out to the mailbox on the porch and took out two circulars and a letter. She turned the letter over and found a return address: Katherine Newburg, Hillsboro, Minn. Kathy, her favorite pupil always! Now she was a young woman, away teaching school. Sarah went inside. Her fingers shook so she could hardly open the envelope.

IT WAS A BEAUTIFUL letter, full of love and appreciation and memories of the Sundays long ago in Miss Ellison's class. It made the happiness rush up in flood around Sarah's heart, washing out the piled-up resentment, erasing the bitterness. She read the missive through again. Then, suddenly, she was still, her smile fading, her eyes glued to it. Still clutching it, she hobbled to her bedroom closet, lifted down a box from the shelf. The box contained essays on Christmas once turned in by Kathy's class. Carefully Sarah compared the writing in the letter and Kathy's essay. They were very dissimilar.

Sarah felt furious, outraged. Who was trying to make a fool of her? Who was lying to her, mocking her deep raw hurts? Who could be so cruel?

She forced herself to study the letter's writing more calmly. There was something familiar about it . . . She began rummaging in her neat bedroom desk, tossing its contents recklessly. Ah, he it was: the picture postcard Jim's wif Rosalie, had sent Sarah on their hone moon. Though some attempt had bee made to disguise the script in the lette it and the card were certainly written b the same hand. She was still holding th two when the bell rang.

Sarah limped woodenly into the parl and found Pastor Jefferson. "I remen bered the unlocked door this time," h was saying triumphantly. She said notl ing, just stared at him, her face dea white, her black eyes blazing. Her shal ing hand held out the letter. "Did you pu my nephew's wife up to writing this?" she demanded.

He said, surprised, "Why, I know notl ing about any letter."

"You went there from here. You to her how hurt I was," she accused.

He flushed. "I'm sorry if I innocent betrayed a confidence."

"And she wrote me this letter fro 'Kathy Newburg,' sent to Jim to mail Hillsboro, I suppose, all full of love ar soft soap, mocking me, making fun o me, with lies . . . lies!"

"But it was meant in kindness, n mockery. And if a lie, surely it's a whi one!" he said, trying to soothe the s uation.

Sarah Ellison threw the door wid "Get out," she said. Stay out!"

THE YOUNG MAN DIDN'T GO. He s down. Sarah shut the door, finally, again the chill; stood until sore joints made h sit down, too. The minister, frowni at the carpet, looked up then. "Mi Ellison," he said, "I've given this matt of seeming lack of appreciation for y a lot of thought."

"Seeming?" Sarah snapped.

"There! All you see is what is wro in other people's attitudes. Maybe ther

thing wrong about your own."

"What do you mean?" she gasped. "My hole life has been spent in doing for hers! In studying the Bible, teaching . . . ."

"And why did you do all this?" he ked quietly. "For credit—or for God?"

"Why—why, for God, of course!"

"You're sure? What we do for credit n't giving, it's only exchange. What we o for God, without thought of credit or ward, is the only real giving. In truly rving him we become a channel for his ve to flow out to all mankind. If we *eed* appreciation or credit, we block up at channel and we, ourselves, grow er more unloving and unlovely and ll of the little self. We've got to get d of that little self, dear Miss Sarah. *hen* the reward will follow."

SARAH WAS VERY STILL. There was ch a battle going on in her that she felt k and shaken. Her first hot rage at this an's daring to censure her was leaving; ow the fight was between her own in- ate honesty and that dark hoard of self- ity and resentment. She could think ack now to her early years of teaching. hen there had been complete giving of lf. Then, as a natural beautiful conse- uence, she remembered, there had been ppreciation overflowing. It was only in ese later years that she had become lfish, greedy for credit. Well, thank od, she could still change, go back to those young years. She *would* go back—and be no longer "unloving and unlovely."

She looked up at her pastor, watching her with troubled eyes, and for the first time in years she felt washed clean, at peace with the world. With tears in her eyes, she said, "You're right. I see now you are right. And I won't let Rosalie, who I see now meant well, know that that letter didn't fool me. That will be my first step on the road back. And then . . ."

Excitedly, as if there were no time for words, only action, she got up and began dialing on the telephone. When someone answered, Sarah Ellison drew a deep breath and said, "Rosalie? How are you, dear? Say, I wonder if you'd let your bothersome Aunt Sarah change her mind? I'd love to attend Jim's birthday supper tonight . . . You're pleased to death? How sweet of you! All right, have Jim call for me at six . . . I'll be ready."

And I hope I'll always be ready, thought Sarah Ellison, in such happiness as she hadn't known for years, ready and waiting and open and without thought of reward for whatever You want me to do, Father. For now, at last, she understood those words: "Seek ye first the kingdom and all these things shall be added unto you." The "kingdom" was the joy of serving God. That, itself, was the reward. Appreciation and credit were just little extra bonuses.

IT IS WISE, at night, after the care and bustle of the day is over, to read, but for a few minutes, some book which will compose and soothe the mind; which will bring us face to face with the true facts of life, death and eternity; which will make us remember that man doth not live by bread alone; which will give us, before we sleep, a few thoughts worthy of a Christian man, with an immortal soul in him.

—CHARLES KINGSLEY

FIVE MAKE A FAMILY

ORANGES ARE FOR EATING

I PULLED INTO the parking space and turned the key in the ignition.

As I flipped the lock on the door beside me, I gave Peter and Susie a stern look. "You may climb out ahead of me, but you stand *right beside the car* till I get out."

Sometimes I wonder how it will seem to have all three children big enough to be on their own. Karen's nine, so she's fairly responsible—in fact, I let her go over to Betty Jane's without coming home from school today, which is a bit of a promotion for her. And Peter isn't as bubbly as he used to be. That sixth birthday of his seems to have worked some sort of charm. But Susie! She practically needs a leash.

"I'll take Susie's hand," said Peter. "I'll play she's a bear and I'm taking her to the zoo."

"Im not a bear! I'm a bird and I can fly away from you."

"OH, HUSH, BOTH OF YOU," I sighed. "If you are going to market with me, you are my little helpers and you can just keep your games until you get home." Seizing one firmly in each hand I marched them through maneuvering cars to the store.

"Come on, Susie, up you go!" I strapped her into the seat of the carrier. "Now, you watch Pete while he picks out 12 nice oranges. Look at them carefully before you put them in the basket, son. And while you are doing that I'll get our vegetables."

Usually, Dan brings us all to the store on Friday evenings. It just happe that this week he's offered to take a ca load of Intermediate Luther Leaguers t the skating rink. Some of them are h beloved Boy Scouts and I honestly thin he would walk a mile on his hands if would give those boys a little pleasure teach them something. That's how I ha pened to be saddled with both the marke ing and looking after the youngsters th week.

The broccoli was definitely on the a tique side—big flowerets and yellowis looking. Toward the back of the counte I spied a bluish bunch that looked bett than the rest. I had just reached for when I heard a soft voice.

"Mrs. Melton, I was thinking of yo not 10 minutes ago!" said Mrs. Ittel, ou pastor's wife.

A SUPER-MARKET is no place to let you manners get the better of you. I mad sure of my head of broccoli before turn ing around to smile at her. I'm sure sh didn't mind, for she was just as pleasa as ever. (Dan would say that doesn mean a thing, she's always like that. Stil I think he's prejudiced. I think she reall is sincere, even if she is just a little *to* tactful at times.)

"I hope you were thinking somethin nice," I laughed. "Lots of people think me, but I'm not sure how."

"This was nice, you can be sure of tha I don't see how anyone could think an other way of you and your lovely famil But I won't keep you wondering about i

I'll tell you what it was. At the meeting of the vacation school teachers last night, it turned out that we have quite a few empty spaces in our staff. Quite a few!"

"Oh, now, Mrs. Ittel! I hope you weren't thinking of me for that. Peter and Karen love it, but I just couldn't take the time to come every morning."

"Of course, you couldn't!" she beamed, just as though I had said I would be delighted. "And several other mothers feel the same way. That's why we are asking them to come, not for the full time but for two or three days each week."

OUR CHURCH DOES SUCH a wonderful work and I can always see how important each thing is. That's why I try to do more than I should and make an awful lot of blunders sometimes. Dan said he surely hoped I'd learned my lesson last week when Susie spilled water all over the freshly set table and broke one of the vases when I tried to help with the Father and Son banquet. He really scolded me. He said I had no business over there at all. There are new women in our congregation who have never been asked to do a thing so how can we expect them to feel they are needed? I wouldn't dare go home and tell him I was going to help in vacation school.

"I'm really sorry," I said, and I meant it. Dan just doesn't know how hard it is to look into the face of someone who is expecting that you certainly will do what she asks, and make yourself say no. "I'm sewing for the youngsters, besides everything else I have to do. With the price of children's clothes, I just have to make them myself. I'm making them brother and sister outfits. And I'm making myself a sundress to go with one outfit," I rattled on to hide my embarrassment. "Dan says he feels like an eskimo chief. He heard somewhere that it's a sign of prestige to dress the whole family alike. It shows he could afford new clothes for them all at the same time."

Mrs. Ittel laughed politely, but I hadn't swerved her from her point. "Now, about vacation school—" she smiled.

"I'll talk to Dan about it." He'd just have to help me think of something. I couldn't refuse all by myself.

I TURNED TO SEE WHAT the children were doing. Peter had loaded the basket with oranges. But there seemed to be some argument growing fiercer. "He did!" "He didn't!" Susie had grabbed an orange and was waving it over her brother's head.

As I hurried up, they turned to me to act as umpire. "I say God made oranges for eating," said Peter.

"For eating *and throwing!*" Susie insisted.

"For eating and eating only," I ruled.

"Everything she wants to do," complained Peter, "she says God wants her to."

"Grown folks do the same thing, Peter. So let's not worry too much about Susie. Let's just be sure *we* don't do it ourselves."

The children talked to Mrs. Ittel for a moment. Then we went on with our shopping. Peter really was a big help, loading the basket with the things I pointed out and not insisting on too many extras.

But children have a way of putting ideas in your head. I couldn't get away from a little nagging wonder about whether Dan and I were really as interested in sharing our church's work with newcomers as in getting out of work we ought to do.

"Everything she wants to do, she says God wants her to." I thought I'd better repeat that to Dan.

THE GOSPEL FOR THE NINTH SUNDAY AFTER TRINITY IS WRITTEN IN LUKE 16:1-9

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

THE ESTES KEFAUVER CRIME INVESTIGATIONS reminded us that a lot of crooks are extremely clever. While we certainly cannot approve of their crookedness, we have to admit their cleverness. They make the most of their opportunities.

Our Communist brethren have the same quality. We cannot accept their goals, their methods, their principles. But we must give them credit for being alert, capitalizing on our errors, and using our good nature for their gain.

In the Bible, too, we find many examples of dishonest but clever dealings. The method Jacob used to steal his brother's birthright showed ingenuity. The way he arranged to acquire many of Laban's finest sheep and make a fortune while still a servant showed a shrewd brain. Laban also was crafty. He maneuvered an extra seven years of labor out of Jacob by skillfully marrying him to the wrong daughter.

DAVID, WHILE SUPPOSEDLY WORKING for the Philistines, raided Philistine tribes and succeeded in presenting the loot to the Philistine king, pretending he had taken it from the Israelites! Later, while seeking the throne of Israel, he cunningly arranged to have a rival killed by underhanded methods. He also disposed of Bathsheba's husband without taking the blame himself (until Nathan set him straight).

These illustrations are all of men who dishonestly made personal gain, and who did it by being alert to opportunities. They were clever rascals.

The parable of Jesus which is this Sunday's Gospel lesson tells of such a clever rascal. He is a man who found himself in a bad situation, but who shrewdly turned it into personal gain. He was not caught napping.

We are forced to admire a person for his initiative and imagination, when he can take a bad situation and profit from it. We cannot applaud him for using underhanded methods, nor can we go along with his selfish purposes, but his cleverness we can appreciate. If unrighteous men will work so hard and so cunningly for selfish purposes, how much more should the righteous man use every opportunity for the Kingdom of God!

In many of Jesus' parables "a certain man" refers to God or Jesus himself. These are merely characters in a story. Their actions illustrate the point Jesus wished to make.

IN THIS PARABLE, A RICH MAN had hired a steward to manage his estate. (Some stewards had responsibility for the household staff; some stewards were civic officials; some—as this one—managed estates. The New Testament refers to all three kinds.) This particular steward had not been doing an acceptable job. One day his master said to him, "Get your accounts into shape and hand them in. You are fired."

The steward begins to wonder how he is going to live after this job is over. He is too soft physically to do hard labor. He is too proud to go in for begging. Presently he gets an idea.

He interviews all those who have purchased goods from the estate and who still owe something for them. (We are given two sample cases.) One man owes the estate 100 measures of oil (about 850 gallons). The steward hands the debtor his account and suggests that he alter it to read half the amount. Of course the master of the estate loses money by this deal, but the steward has not yet turned in the accounts and is therefore within the law. The steward's hope is that the debtor will be so grateful that he will provide for the steward later on.

ANOTHER DEBTOR OWES 100 measures of wheat (about 1000 bushels). He is invited to change his account to read 80 measures (about 800 bushels). Again the steward makes a present to a debtor at the expense of the estate. The master can do no more than fire him, and he has done that already. Perhaps this second debtor, too, will feel obliged to provide for the steward when he is out of his job.

Notice that the steward takes the precaution not to alter the accounts himself. He suggests to the debtors that they do it. The change will not be in his handwriting!

When the accounts are turned in, the master of the estate sees what has been done. He commends the unrighteous steward for having been clever. (The master takes his loss very well!) The master does not commend the steward for being dishonest. Only his cleverness is applauded.

Then Jesus begins his own application of this parable. This dishonest steward is typical of many worldly people. They often show more initiative and imagination than the "sons of light," the enlightened people. The enlightened people include Jesus' disciples. Too often the people of earthly interests are smarter in their use of opportunities than the religious people. Often their dishonesty is designed to make the necessary friendships for them. And we, who are followers of Jesus, let one opportunity after another slip through our fingers.

If dishonest people are so alert to possibilities for their own gain, how much more alert should the righteous be to gain for the Kingdom of God! This parable is an appeal from Jesus to us, that we be "as wise as serpents."

Of course there is not the slightest suggestion that we are to be dishonest, no hint that we should enter into shady deals. We must always be also "as harmless as doves," always loving our brothers, always righteous—but never, never asleep.

"MAMMON OF unrighteousness" in the last verse is difficult to translate. It seems to refer to (1) tainted materials, such as dirty money, evil situations, and (2) anything which competes with God for mastery over man's heart. "You cannot serve God and mammon," said Jesus elsewhere.

The idea is that we must be alert to funnel all materials and situations—including unrighteous ones—into aids for advancing our friendship with God. This can never be done through unrighteousness on our part; but sometimes evil things can be turned into good things—if we are clever enough. The "sons of light" dare not let themselves be outsmarted by the "sons of this world."

What a different world this would have been if Eve had been smarter than the serpent. The serpent has lost none of his cunning with age. He still gets around. I can hear him hissing now. I wonder how I can use him for the good of the Kingdom. This will take some thinking.

Personal Problem Clinic

Nag

QUESTION: My wife and I are regular readers of THE LUTHERAN and have gathered helpful advice from it. Now I am bringing my problem to you. It may seem a trivial affair, but it is driving me away from home. I can't seem to pass it by. We both came from happy homes, and a happy home is what I want most of all. I am the father of a small son whom I love dearly.

I keep part-time help for my wife and have given her all modern equipment for the house. But when I come home from the office I have to take over the household duties and the care of the baby.

Susan nags about the way I dress. She's always saying, "Don't wear this, or that," and again "Your tie and sox don't match." I never drink, but any time I go out she says, "Now, don't you drink." It seems that she is daring me.

The time has come that I can't sleep—I get up and drive in order to be alone.

I don't believe in broken homes. My vow is "till death us do part."

Am I a coward?

REPLY: There is no magic formula for the solution of such problems. And whatever is done, there can be no certainty that a satisfactory outcome will result.

In the first place, it is extremely difficult for anyone in your situation to have an objective view of the difficulty or to give an unbiased account of it. One's feelings distort the picture. It is quite possible that you have faults which annoy your wife a great deal. She may be much more sensitive about some matters than you are. The continued irritation, with little or no effort on your part to correct the errors, may have encouraged her to nag. Examine yourself with a cold critical eye and make a serious effort to clear yourself before your wife. You may have to bring in some outsider of calm judgment to help you.

Your wife, of course, may be magnifying small short-comings and incidents. With repetition they tend to become larger and more offensive. Her temperament may be unfortunate, due to heredity, experience, or both. It is likely that the feelings of both of you have become aroused. Yet, if you were both in a calm, rational mood it might be possible to solve the problems, provided both actually desire a happy outcome.

It is possible—even probable—that, in addition to correcting any annoying faults, you will have to enlist the assistance of some man or woman who has the respect of both of you to talk the matter over with each of you separately, and then bring you together for a joint session. Such help is frequently needed.

Be sure, however, that no matter what any outsider may do to help you, you must both be willing to change—to go more than half way—in order to attain domestic harmony. And it will not be accomplished in a flash—you'll both have to work on it for some time, exercise great patience, and always be thankful for small gains.

Learning

QUESTION: Why do you say that co-operation of a person seeking help from a counselor is necessary?

REPLY: "You can help a person only if he wants to be helped"—those are the words of Karl DeSchweinitz, a wise and experienced counselor. These statements come out of experience, and they have been verified by scientific experimental work of psychologists. Most education is self-education. The effort has to be made by the person himself, though a teacher or adviser may suggest ideas and procedures.

While we do not learn, as a rule, unless we want to learn (the law of readiness or motivation) educational psychology recognizes exceptions in the so-called "incidental learning." —EARL S. RUDISILL

Requirements of Jesus

The Meaning of the Sermon on the Mount. By Hans Windisch. Translated by S. MacLean Gilmour. Westminster Press. 224 pages. $4.

In recent years there seems to have been a renewed emphasis in scholarly circles here and abroad upon the Sermon on the Mount. Of the total output, that contributed by the German professor Windisch has evoked interest in a wide field.

Dr. Windisch published his work in 1929 as Volume 16 of his "Examination of the New Testament." It was revised in 1935 just before the author's decease at Halle-Wittenberg.

Dr. Windisch is determined to unearth the actual meaning of the Sermon on the Mount. He is critical of the many approaches to the subject, claiming that most men bring their own dogmatic or philosophical impedimenta with them. He propounds the thesis that only historical exegesis can evaluate the Sermon properly.

With this thesis in mind, he lays before the reader four elements in his study: 1) the Sermon and eschatology, 2) the meaning of the commandments, 3) antecedent Judaism, and 4) theological exegesis, based only upon historical exegesis.

The author neither denounces nor subscribes to the position that the Sermon is an "interim ethic." He does indicate that it has a strong eschatological basis, but that eschatology is not merely a "long-time-in-the-future" condition. Rather, the Sermon is "wisdom" theology of a present nature, in being, and the eschatological future only brings to completion what "wisdom" now reveals.

That leads to the second element. Although the imperatives of the Sermon are impossible of literal fulfillment, they are religiously radical, but practicable. They compel obedience and through such obedience, direct us to the way of salvation, divine grace, the cross.

While the Sermon is set almost wholly within the Israelite tradition, Jesus shattered many of the Talmudic-rabbinical presuppositions that were found in it. A close comparison with Jewish elements shows a gulf between the Christian community and the synagogue.

A closely reasoned theological treatment based on historical exegesis shows the sermon to be thoroughly impregnated with moral demands, coupled with sacrificial and enthusiastic devotion to God.

Allentown, Pa. — HENRY J. PFLUM

Gospel for Fifth Grade

The Bible Story for Boys and Girls—New Testament. By Walter Russell Bowie. Abingdon-Cokesbury. 160 pages. $2.50.

Walter Russell Bowie has written another fine book for boys and girls. *The Bible Story* is beamed at a younger age than *The Story of Jesus* written in 1946. *The Bible Story* includes the story of the Gospels and the rest of the New Testament. Two-thirds of the 160 pages are devoted to a child's sketch of Jesus' life. The rest begins with a chapter, "Men Made Brave by Jesus," and concludes with "The Holy City."

Color plates include contributions of six illustrators. Of the 18 color plates, three are paintings by Ralph Pallen Coleman. Interestingly suggestive black and white illustrations by Stephani and Edward Godwin invite the young readers to go on with each chapter.

In this beautifully and simply told story, Dr. Bowie has made a thoughtful and usable contribution to this field of children's literature. The choice of material is good. It is arranged in chapters with transitions that make it a continuous story. Children in the fifth grade will find it within their range. That means that the book could be on the browsing table in the junior department of the church school. Reading it aloud to younger children will be a happy experience for the parent as well as for the listeners.

Mr. Bowie does not hesitate to do some guiding: "Jesus taught the people that the wrong things a person does start with wrong thoughts, and so everyone must watch how he thinks." *The Bible Story* teaches as it tells.

DONALD F. IRVIN

Haddonfield, N. J.

War Against War

Peace Can Be Won. By Paul G. Hoffman. Doubleday. 93 pages. $1 (paper cover).

As former Administrator of E.C.A., Paul Hoffman is justified in attempting to outline the fronts on which, in order "to win the peace, we must wage the peace," using Bernard Baruch's phrase.

The author contends that if we begin at once to wage the peace "with imagination, boldness and a sense of dedication," we still can avoid a general war. His battle of peace is to be fought on four fronts: the military, the economic, the political, and the information.

Since the masters of the Kremlin are definitely out to dominate the earth, the free nations of the world—under the reluctant leadership of the United States—must unite all of their forces to the point of far greater sacrifice. A strong free world will probably, first of all, restrain Russia from engaging in a world war. Secondly, thwarted in her attempt at world domination, she may become nationalistic—Russia for Russians. In the third place, the author feels that the vast number of peasants—80 per cent of the population, who still rankle under collectivization—will begin to revolt. A people who have lost 10 to 15 million of their relatives and neighbors to barbed wire labor camps can never be too happy over their political leaders.

The author presents what the business world at least would call a realistic and reasonable program to prevent a general war. He presents his plans in clear-cut and understandable fashion. Maybe this is the answer. I wish, however, he would have added at least another chapter on "waging the peace on the democratic front in the United States." The United States must, if she would be even the reluctant leader of the free world, set her own household in far better order. Then she would not have such a job of trying to win the co-operation and friendship of other nations; they would seek to win hers. We hate to admit it, but not too many people around the world like us. Maybe it's not our fault, and maybe it is.

It is to be hoped that the author, now the director of the Ford Foundation, which has $238 million to invest in peace, will use his good offices in directing some of this money for a program of "making democracy work at home."

FREDERICK E. REISSIG

Washington, D. C.

Religion and Everyday

The Way to Security. By Henry C. Link. Doubleday. 224 pages. $2.50.

Abraham Lincoln once reviewed a book as follows: "Those who like to read this kind of book will like to read this book." This is a very fitting description of a reader's reaction to the *Way to Security*.

For those who like the style which Dr. Link uses in the presentation of religious matters applicable to everyday life, this book adequately fills a persistent need. I especially recommend it for senior high school groups and for that large group of persons who are floundering in a sea of insufficiency.

Those who like to read in snatches instead of whole books at a time will find this particularly fitting to their need and those who have the time and desire to read it in its entirety will gain from it in proportion to their necessity. It is a practical presentation but I doubt if the so-called realist will like it.

Paducah, Ky. HOWARD A. WESSLING

Chats from a Minister's Library. By Wilbur M. Smith. W. A. Wilde. 283 pages. $2.50.

A man who has read a great deal, especially in books related in some manner to the study of the Bible and of Christian truth writes informally about books he has encountered and the ideas he has found in them. The conversation gets a bit dusty in spots, as may be expected in a library.

OVERSEAS

FRANCE. Montpellier.—Some day when you visit France you may come to the sunny town of Montpellier, which is surrounded by vineyards, close to the Mediterranean Sea. After you have admired the famous Peyrou Promenade with its buildings of the 17th and 18th centuries, you may follow the street from the Botanical Garden and find a large gateway on whose pillar is a brass plate with the inscription *Eglise Evangelique Lutherienne.*

Maybe you think that's not important. There are thousands of Lutheran churches around the world and thousands larger and more worthy of attention than this gateway at Montpellier. In some respects you are quite right, for if you open the gate you will discover an ordinary garden with a low house in a corner, and no church at all

Yet, if this first impression does not discourage you, you will find that the little place has some interest and importance. It is the first Lutheran Church in a part of France where Protestantism has been represented only by the Reformed Church. It is also the first church for Lutheran refugees who came to France after the war.

FRENCH LUTHERANS HAVE unusual difficulties to overcome in a country which is by tradition Roman Catholic. Lutherans are a small minority whose congregations are located in Paris and in the East of France. Under such conditions, it is a hard job to discover the foreign workers who are scattered throughout the whole country, and a still harder one to organize groups which may be able to support Lutheran congregations.

The group at Montpellier is the first to become a real parish. It is also the first one to own a piece of ground and a house for its pastor. Under the leadership of the pastor, who himself is a young refugee from Danzig, all obstacles were overcome. Now they want to have their own church and are doing all they can to have it as soon as possible.

The congregation at Montpellier is not large. It consists of only 240 persons including the children. It is not rich. Most of the

FIRST IN SOUTHERN FRANCE
Parsonage at Montpellier

members are ordinary workers in the wine-growing industry with an average year's income of only $500. With so small a salary they must provide for their families and also buy household goods and equipment for the new home they are building in France. It is easy to understand that they cannot contribute much money; and even here it costs a large amount to buy ground and build a church.

BECAUSE THEY HAVE THE KIND of faith that moves mountains, they did not get discouraged and were not afraid to risk a daring enterprise. They started by getting a loan of $5,000. With this they bought an estate with an unfinished house which they converted into a parsonage. This building was dedicated on Whitsunday afternoon. This is only their first step. Next they plan to repay the loan and prepare for the building of the church itself.

The great question is how they will be able to do it since their resources are very limited. They have confidence that their fellow Christians in other Lutheran congregations around the world will help them build a house of worship in their new country. They are aware of the great help which the Lutherans in America have given to European churches. Because of this brotherly love from overseas they have a pastor to care for them.

These facts make the gateway at Montpellier with its brass plate something new that is worth mentioning. In our present world we cannot be too thankful for Christian faith which works and ventures forth on new enterprises. —F. GUEUTAL

GERMANY: Hermannsburg.—In 1927 the Hermannsburg Missionary Society first called together laymen and pastors for a meeting to plan the work among the Galla tribes in Ethiopia. Plans for work among the Gallas had been considered by the society ever since its inception in 1849 at the inspiration of Pastor Louis Harms.

Since the first meeting, the event has been an annual one. Since the war the number attending has increased, showing the growing sense of responsibility for foreign missions felt among church people. Not the least cause of this is the interest which the Lutheran World Federation has taken in the work of Hermannsburg.

This year's meeting took place on April 17 and 18. It was so well attended that the hall of the Christian school (a Lutheran High School with 645 pupils, run by the mission) had to be used. The meeting was able to record a new beginning in missionary activity, as eight missionaries had recently gone to South Africa and two had again taken up the work in Ethiopia.

Director Elfers' tour of South Africa brought valuable information on the problems existing there and his two lectures on "Missions and the Racial Question in South Africa" and "New Tasks in South Africa" formed the main event at the meeting.

Dr. Elfers gave a realistic account of the situation, unburdened by prejudices. He showed how the establishment of native congregations is tied to the race problem. This is primarily a political, economic, and social problem which cannot be solved by theories but only by Christian men living responsible lives, he said.

One hundred years of mission activity has resulted in the existence of a large number of Lutheran congregations in the Natal and Transvaal. Church centers must still be established on the gold fields, the native reserves and in the southern Zulu territory. The most urgent needs are the provision of better literature and the training of more native pastors, whose loyalty and zeal were highly commended.

GERMANY: Breklum.—The 75th anniversary of the founding of the Breklum Mission Society will be celebrated this summer. The contribution which the society has made to Lutheran missions throughout the world will be acknowledged by distinguished visitors. Work has been undertaken by the Society with great success in India, Tanganyika, and South China. The Seminary for Church and Missions, a publishing house and a modern hospital are also conducted by the Society.

CONNECTICUT

Chapel-Student Center Is Dedicated

The new chapel and student center at Cambridge (Mass.) was recently dedicated with Dr. Frederick R. Knubel, president of New York Synod, conducting the dedication, and Dr. Paul C. Empie, executive secretary of the National Lutheran Council, preaching the sermon. Dr. Edmund F. Wagner, Treasurer of the New York Synod, and Dr. William Stackel, prominent layman, both members of the Building Committee, and a large number of clergymen took part.

The new building, of striking modern design, contains a chapel (*see cut above*) seating 300, a large student lounge, meeting rooms, offices, Sunday school rooms and other parish facilities. The building is rapidly becoming "one of the churches to see" in the Greater Boston area.

STUDENTS and members of the local congregation contributed more than 2,000 man hours of volunteer labor in the six weeks prior to the dedication, doing their work at night and on Saturdays while the contractor was still at work completing the structure. Students also participated generously in the raising of funds for the project, contributing $4,800 in addition to the $30,000 raised by the local congregation of 175 members.

> It will serve the 1,000 Lutheran students who come from all over the country each year to Harvard, M.I.T., Wellesley, Radcliffe, Simmons, Boston University, Tufts, Northeastern and a dozen other colleges and schools.

The New York Synod, which owns the building, has raised $100,000 toward the $300,000 cost of the building and site over the past fifteen years. The National Lutheran Council contributed $25,000; the Women's Missionary Society, $10,000; and the Board of Education of the U.L.C., $5,000.

For the first time in 25 years of student work in Greater Boston, adequate facilities to greet the incoming students in this great educational center will be available next September. Opportunity of worshiping and working in one of the finest student chapels in the country will be a reality.

FLORIDA

Avery Accepts Call to Colorado

THE REV. WILLIAM S. AVERY, organizer of Advent (mission) Church at Miami Shores last December resigned July 8 to accept a call to Trinity Church, Boulder, Colo. Pastor Avery, a former member of the Parish and Church School Board staff, began work in Miami Shores in April, 1950.

The congregation, composed of 75 confirmed members, owns a building site and a modern parsonage. Services are being conducted in an air-conditioned funeral chapel. The membership sponsored a vacation Bible school in a trailer park four miles from their temporary place of worship.

"The office of Nurse is now committed to you, and by the laying on of hands, you are set apart for this service . . ." With these words, Pastor-Professor Arthur Herbert, president of the Lutheran Memorial Hospital Association and pastor of Holy Trinity Church, East Orange, N. J., consecrates 21 nurses of the graduating class of the Lutheran Memorial Hospital School of Nursing in Newark, N. J. "Christian nurses are badly needed in all our hospitals," comments Pastor Herbert

CAMP IMMANUEL, Groveland, held the interest of Florida Synod Lutherans from June 16 to July 1. Situated on a large lake, the property is owned by Zion (Augustana) Church; no charge is made for the use of the camp by United Lutherans.

Florida Luther Leaguers were in session at the Camp, made plans to complete payment of its triennial quota to the Luther League of America project in Honolulu before the Iowa City Convention. Appropriation was made to help defray delegates' expenses to the convention.

THE FIRST ATTEMPT by synod to conduct a Youth Camp proved successful. Week of June 17-23, a group of 86 young people, 12 to 20, worked and played under guidance of the Rev. Charles Harris. Executive Secretary Leslie Conrad of the Luther League of America addressed the young people at assembly hour; the Rev. James Rikard of Roanoke College conducted the Bible hour; director of music was President of Synod R. A. Yount.

A LEADERSHIP TRAINING SCHOOL was in session at Immanuel June 24-30. Leaders and speakers included the Rev. M. F. Otterbein of the Parish and Church School Board, Dr. James C. Kinard of Newberry College, Mrs. R. A. Yount, Mrs. Francis I. Fesperman, and Mrs. W. J. Moretz, president of the Synodical Missionary Society. A total of 65 attended.

THE SYNODICAL BROTHERHOOD held its fourth annual convention at Camp Immanuel.

TRINITY CHURCH, St. Petersburg, has laid the cornerstone of the new education building. Taking part in the ceremony were Pastor H. V. Kahlenberg and Assistant Pastor Rebane.

OUR SAVIOUR'S CHURCH, Gainesville, was dedicated June 24 by the Rev. Francis I. Fesperman, Board pastor. The church is located near the University of Florida campus.

AN INSTITUTE ON VISITATION Evangelism was held in Trinity Church, Jacksonville, recently with Pastors Dexnis and Weihe of the Board of Social Missions in charge. Plans were inaugurated for district Institutes in several sections of Florida in September.

W. E. PUGH

ILLINOIS

Larsen Accepts Call to Oklahoma

THE REV. AKSEL C. LARSEN, pastor of Grace Church, Champaign, has accepted a call to First Church, Tulsa, Okla., and has begun his new duties (effective July 1).

Pastor Larsen was instrumental, during his Champaign pastorate, in organization of the Lutheran student foundation on the campus of the University of Illinois. He was also

(Continued on page 38)

lo Vacation

ast week (July 11) Witenberg President Clarence J. Stoughton gave up all thoughts of a vacation this summer. Instead, he left New York by air to spend two months in Europe lecturing in a series of study conferences arranged for European pastors.

The conferences, now in their third year, are conducted by the Lutheran World Federation and will be held this summer in Canterbury, England; Strassburg, France; Wappertal, Berlin and Neuendettelsau, Germany; Villach, Austria; and Lund, Sweden.

Others accompanying him on the jaunt will be Luther Seminary Professor George Aus, Gustavus Adolphus President Edgar M. Carlson, ALC President Henry F. Schuh.

Late this month, he will spend a week in Geneva as a member of the 20-man executive committee of the LWF, planning the 1952 Assembly. He will leave Copenhagen, Denmark, Sept. 3.

RCAF Chaplain

A ULCA pastor, the Rev. Julius S. Neff, former pastor of St. Peter's Church, Williamsburg, Ontario, was inducted into the chaplaincy service of the Royal Canadian Air Force on June 28. He is a member of the Canada Synod.

A graduate of Waterloo College (1934), he served with the Canadian Army as chaplain 1944-1946.

BRIEFLY SPEAKING

Back in 1948, two young business partners of Marshall, Minn., sat down to talk things over. Since both felt the same way, they disposed of their business, entered Luther Seminary, St. Paul, to prepare for the ministry. Last month, Donald Gilbertson and William Hood became ordained ministers of the Evangelical Lutheran Church, have assumed their new duties as pastors of congregations in Elk River, Minn., and Lily, S. D., respectively.

The Parker and Hopkins boys and girls of Newport News, Va., made quite a go of their marriages: four Parker brothers and a sister married four Hopkins sisters and a brother . . . long ago. Two of the couples have already celebrated their golden wedding anniversaries; the third couple will observe theirs in 1952 and a fourth couple in 1955. The husband of the last couple is dead.

When ill health forced her to resign as a teacher in the Stone Mountain (Ga.) school, Mrs. Henrietta Bradley was assisted by Pastor John Brokhoff, (Redeemer, Atlanta) in entering the Lowman Home in South Carolina. In appreciation, Mrs. Bradley gave her sedan to the congregation "to use as you see fit." Currently, the car is being used by members of the church staff.

Drew University (Madison, N. J.) recently received from the estate of the late Prof. Walther Koehler, of the University of Heidleberg, a collection of 10,000 volumes which is to be housed in the school's Rose Memorial Library. Among the collection: over 1,000 volumes pertaining to Martin Luther (including a Weimar edition of Luther's works), nine volumes of the German Bible in Luther's translation, a similar number of his letters, and six volumes of his table talk. Scholars of Luther will be welcome to use the collection for any research in which it might be useful, says a university official.

In a weekend sermon, a Connellsville (Pa.) pastor charged that marijuana cigarettes were being sold to local teen-agers at 35 cents each. Next morning, police apprehended four enterprising high school boys who had rigged a "get-rich-quick" fraud. They obtained some loose tobacco, sprinkled it with perfume, put in a dab of Vicks salve, rolled the result and peddled the smokes as marijuana "reefers" at the price quoted the day before by the pastor.

Synod President Emeritus Receives Brand New Automobile

TWO NORTH CAROLINIANS, Harry Isenhour (right) and Clyde Harriss (left) recently discussed the condition of Synod President Emeritus J. L. Morgan's auto, remembered the doctor's 28-years of service to his church, promptly wrote a number of other Tarheel laymen. Result: a new auto. With Dr. Morgan (left center) are Mrs. Morgan and Synod President F. L. Conrad.

ILLINOIS (Continued from page 36)

president of the Illinois Synod's Central Conference and a member of the synodical student committee.

In his new pastorate, Pastor Larsen will launch a building program that will include a new church and parish hall, slated for completion within the next few years.

The executive board of the Chicago Seminary Guild has set dates for important meetings during the coming year: Sept. 18—Key Women's Luncheon; Nov. 2—semi-annual meeting; Nov. 15—book review; Jan. 20—annual guest day; March 23—seminary choir concert.

CLYDE G. STEELE

MINNESOTA

Pastors Planning for Evangelism Meet

AN IMPORTANT MEETING of pastors is being held this week (July 17) at the Curtis Hotel, Minneapolis. This is the important preliminary meeting to the greatest evangelism conference to be held January 29-February 4, 1952 in Minneapolis.

NORTHWESTERN SEMINARY reports 22 new students have already enrolled for the fall term.

THE REV. CLARENCE B. LUND, pastor of Ascension Church, St. Paul, has accepted a call to be associate pastor of Messiah Church, Denver, Colo. (the Rev. Lyle Burns, pastor).

While plans are being studied for the new $500,000 building, HOLY TRINITY is redeeming the time by making extensive alterations and improvements in the basement and gymnasium at a cost of $8,000. Ceiling lines have been changed so as to improve the acoustics. Metal lath and the new fire resistant plaster will be installed so as to remove fire hazards.

THE REV. FLOYD SCHWARTZ resigned as assistant pastor of Faith Church, St. Paul, to accept a call to Faith Church, Cuba City, Wis.

AT SALEM, Minneapolis, the parsonage is being moved to make way for an extension

the educational unit. The City Planning Commission has donated an alley to provide larger space for building. An apartment house owned by the church, will be razed October 1 to allow extension of the church to double the seating capacity.

SWANBURG CHURCH reports the erection of a tower for bells. The choir of Holy Trinity Church, Minneapolis, made the 300-mile round trip to sing at the dedication on June 14. The Rev. A. C. P. Hays preached.

MEMBERS of Resurrection Church, Minneapolis, will soon be worshiping regularly in the basement unit of their new church.

Talk about fishing! A Senior Seminarian at Northwestern, Olin S. Nordsletten, with five others, is spending his summer at his old occupation as a professional deep-sea fisherman. He and his partners brought in their first catch of the season from off Alaska—60,000 lbs. Makes your Minnesota writer's first catch of the year—8 pike (day's limit) weighing about 20 lbs.—look pretty small.

RECENT INSTALLATIONS include THE REV. EUGENE HASSELQUIST at St. Andrew's, Minneapolis (June 10); THE REV. EDWARD R. WICKLUND at St. Andrew's, Mahtomedi (June 10); THE REV. MICHAEL FURNEY at Calvary, Cahill Road, Edina (June 17); THE REV. STANLEY ANDERSON at St. John's, Duluth (June 24); THE REV. EDEN NICHOLAS at

Minnesota Dedication

Recently dedicated by members of Richfield (Minn.) Church and Pastor H. T. Rasmussen is this new $26,500 parsonage, climax to the congregation's three-year expansion program. Completed earlier was a $100,000 parish house. During the past year, 210 adult members have been added to the congregation's roll.

CAMPUS

HAMMA Divinity School has received bids for construction of Leamer Hall—refectory-dormitory-recreation-apartment building. The structure will probably be the first scheduled construction on the Wittenberg College campus. Funds will come from the Leamer (the late Rev. Fremont E.) estate ($55,000) and from CHEY ($80,000). Contracts are to be awarded as soon as adequate financing is assured. Total cost is expected to top $175,000.

U. OF CALIFORNIA (at Berkeley) will soon have its new Lutheran Student House. The cornerstone was laid recently by Dr. Earnest Trabert, retired California Synod pastor.

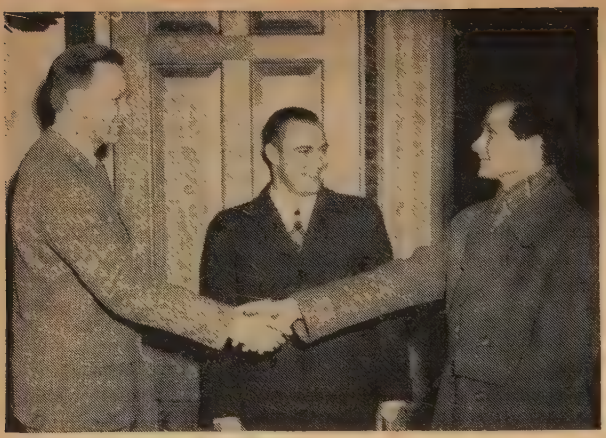
UCLA (University of California at Los Angeles) Lutheran students are moving their LSA office into the new religious conference building recently dedicated. All faiths use the building.

WITTENBERG College's Miriam Recker, sophomore pre-nursing student from Cleveland Heights, O., has been selected one of 19 Lutherans who go to Europe this summer for the Lutheran World Federation's annual European Study-Service Project.

Miriam is the daughter of First Church (Cleveland Heights) Pastor and Mrs. Dale C. Recker.

TEXAS University's Lutheran Student Association won first prize in the school's annual Round-Up Parade with a float, "A Mighty Fortress," constructed on the lawn of First English Church, Austin.

TEXAS University recently saw three Lutheran laymen from First English Church, Austin (who also serve on the faculty) honored. Dr. Henry Otto, professor of education, was awarded a citation "for distinction" from his alma mater, Minnesota; Dr. B. Albert Matsen was a recent recipient of a Guggenheim Memorial fellowship in chemical physics; and will spend the next year studying in England; and Dr. Gordon Anderson, testing and guidance bureau director at TU, has been named president of the Texas Psychological Association.



PENN STATE's Student Pasto Edwerth Korte (left), gree Heino Tamm, displaced pe son from Estonia, who recenti arrived on State College (Pa. campus to study agricultur Representing Heino's sponso the Lutheran Student Associa tion, is Raymond Rice (center), LSA president from Allentow Pa. Heino begins his studie this fall, hopes his family ca join him in America thi summer.

Grace, Deephaven, Minn. (July 1); THE REV. MARLIN EVENSON at Glenburn, Lansford, and Eckman, (July 1); THE REV. ROBERT KUGLER at Mounds View, (July 8).

The Luther League president at St. Andrew's, Mahtomedi, Judson Marshall, (also president of the St. Paul Chapter of the Junior Red Cross high school council) was selected one of four students from the United States to represent the Junior Red Cross at a Canadian conference. Jud is a teacher in the Sunday school where his Dad serves as superintendent.

GRACE, DEEPHAVEN, opened bids June 23 for the first unit of a new building. Recently they concluded a successful campaign for $15,000.

FAITH CHURCH, Lilac Way, will construct an additional wing this fall.

AT ST. MARK'S, Fargo, the new Parish Education Building will be ready for occupancy this fall.

TRINITY CHURCH, Lindstrom, was 50 year old on June 3.

Minnesota State Luther Leaguers gathere at our "Own Lake Camp," Chisago Cit July 8 for their annual outing. These youth meet in convention—the 53rd annual—a Salem Church, Albert Lea, Minn. on Sep tember 14, 15, 16.

PAUL LUTHER WETZLE

NEBRASKA

Order of St. John Holds Anniversary

MEMBERS of the Walter Traub Chapte Order of St. John of Kountze Memoria Church, Omaha recently paid tribute t Pastor Walter H. Traub on his 20th anni versary of service at Kountze and his 10t anniversary as their advisor. Russell H Johnston, chaplain of the chapter, presente Dr. Traub a pocket watch, chain and cross

In addition to over-subscribing their Lutheran World Action quota, members of St. John's Church, Kittanning, Pa., recently shipped 19 large boxes of clothing to the Lutheran World Relief warehouse in Easton, Pa. Here, laymen and Pastor Robert Thurau (second from left) prepare shipment.

ring the anniversary banquet.

(The history of the Order dates to 1935 in Bellefonte, Pa. It was founded by David F. Fortney and his pastor, the Rev. Clarence Arnold, of St. John's Church. Two years later in St. John's Church at Johnsonburg, Pa., a second chapter was organized by Mr. Fortney. A third chapter was organized in 1940 at Ebenezer Church at New Amsterdam, British Guiana.)

Under the direction of Dr. Traub, William Tegtmeyer, and Russell Johnston, acolytes were introduced at the services in Kountze Church, March 19, 1941. A chapter of the Order of St. John was organized that same summer. The chapter was named after the senior pastor who by coincidence had supplied the Bellefonte parish during his seminary days.

Approximately 70 adolescent boys have petitioned the Order these past 10 years making it unnecessary to solicit members. The group is concerned with far more than candles, crosses, and vestments. "Our endeavor," explains Chaplain Johnston, "is to help young fellows as they meet with the problems of everyday existence; by giving them the highest kind of ideals to reach, to teach them to revere the Holy Name and to respect the holy of holies in our churches, to give them a deeper insight into the meaning and blessings of the Sacrament, to encourage them in their personal devotional life to draw closer to the Christ Whom we seek to serve, and to make them better sons."

Members commune as a body each Ascension Day and January 1, the Festival of the Holy Name. They meet as a church school class each Sunday. PAUL WIEGMAN

NORTH CAROLINA

Veteran Pastor to Assist Mission

THE REV. W. G. COBB, pastor of St. John's Church, Cherryville, has resigned to accept a call to the St. David's (Mission) Church in Blackwelder Park, Kannapolis.

During his pastorate in Cherryville, the congregation has grown 62 per cent in size, Pastor Cobb having received 438 new adult

WELFARE

NEW YORK: The Rev. Clayton G. Van Deusen, of Albany, N. Y., has been appointed Lutheran chaplain at the new 1,000-bed Veterans Administration Hospital in Albany. The hospital has a full-time chaplain who will refer all Lutheran patients to the ULCA pastor.

NORTH DAKOTA: Some time ago, the superintendent of the Crippled Children's School, at Jamestown, appeared before his state legislators on the matter of assistance. Last month, a check for $129.93 was received by the superintendent from "The Third House of the 32nd Legislative Assembly of North Dakota." Members of the third house include all employees of the senate and house of representatives. (The superintendent's remarks apparently had telling effect!)

KENTUCKY: Laymen of the Committee on Institutions (Louisville) are teaching Sunday school, and conducting church services at the Home for the Aged. When this institution is moved, the group is planning to begin work with another agency, Waverly Hills.

PENNSYLVANIA: Over 100 volunteer institutional pastors attending the annual training conference sponsored by the Ministerium of Pennsylvania's Board of Inner Missions heard an official of the Philadelphia General Hospital laud the work of the chaplains in that institution. Clergymen are accorded the same professional status as physicians, said Dr. Pascal F. Lucchesi, superintendent; there is a prevailing sense of spiritual values found in doctors and nurses . . . the hospital cares about the patient's immortal soul.

Under the PGH plan (1) a religious ministry to the sick is provided by qualified chaplains (2) directly responsible to their respective church bodies which provide their support (3) serving co-operatively with chaplains of faiths other than their own (4) in a capacity which receives official recognition and support of hospital authorities.

members in the two dozen years. The Sunday school has more than doubled (from 122 in 1927 to over 300 in 1951). The congregation made sizable contributions to the synod's church at Chapel Hill for students of the University of North Carolina, gave four times its original quota in the Christian Higher Education Year appeal.

Besides Pastor Cobb, there are four ministers in his family—two sons, the Rev. James K. Cobb, is pastor of the ULCA congregation in Granite Falls, and the Rev. John W. Cobb, pastor of Grace Church, Bethlehem, Pa.; and two sons-in-law.

Said a Cherryville newspaper editor: "As (Pastor) Cobb moves from our midst, he will certainly leave an imprint upon the community that will mark him as the man to have credit for having laid the foundation for a well-balanced church unity. The influence . . . applied not only to his own congregation but in uniting his people closer together with all the other congregations of the town.

"All church leaders of our town rejoice in the fine feeling that exists among all the churches of the community. All agree that Pastor Cobb has done more to bring about this united church fellowship than perhaps any other pastor of any denomination who ever served here."

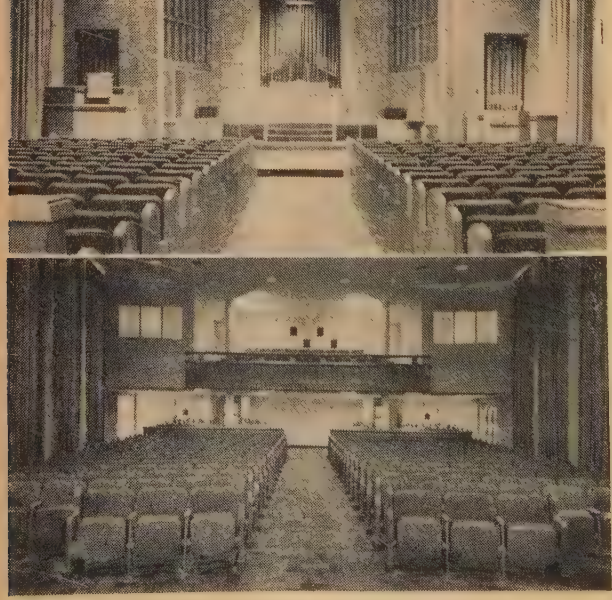
OHIO

"Church of Tomorrow" Is Dedicated

TOLEDO—Over 1,000 persons visited "The Church of Tomorrow" which Pastor Charles A. Hackenberg and members of Holy Trinity Church built to "serve this community in the 20th century," when the structure was dedicated recently.

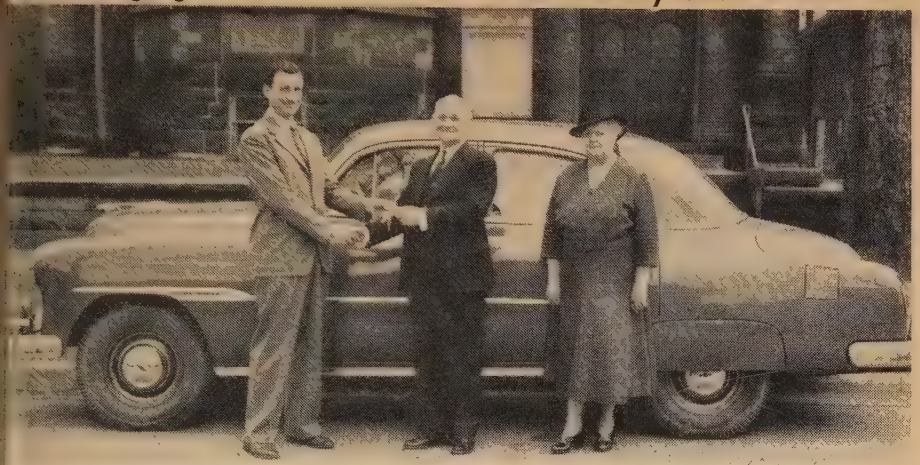
With "vertical lines reaching to heaven" (*see cut page 5*) and horizontal lines extending to mankind" the functional, almost triangular building stemmed from a "full-rounded desire to serve in the 20th century without dipping back into the 13th or 14th centuries." Only the Gospel and Welcome are old-fashioned at Holy Trinity, laymen say.

The structure includes such innovations as a motion picture projection room and a "cry" room for infants, and a wedge-shaped building so constructed for good visibility and acoustics. The nave will seat 399, the balcony, 41.



Two views (from rear of nave looking to chancel and vice versa) of the interior of Holy Trinity Church, Toledo, O., show why the structure has been called "The Church of Tomorrow." Comfortable theater-type seats, indirect lighting, a "cry" room on the balcony and facilities for dignified presentation of religious moving pictures are some of the highlights of the $275,000 church recently dedicated by Dr. Herman Gilbert and Pastor Charles A. Hackenberg.

Ohio Congregation Gives Pastor 25th Anniversary Gift—a New Car



WHEN DR. D. BRUCE YOUNG (center) reached the 25th anniversary of his Shelby (O.) pastorate, members and friends—400 of them—turned out for a surprise gift, a new car. Here Dr. Young and his wife receive the keys from Eugene Beeching, Sunday school superintendent.

Other features include a motion picture screen that lowers over the chancel, ceiling high draped windows, cork-tile floors, indirect lighting, and an outdoor sunken garden that will be used for summer Sunday school.

While the church was under construction, the congregation worshiped in the Zoo Theater for 18 months!

The main axis of the church forms a cross. A 6-foot wooden cross finished in gold leaf is suspended against a dark brown dossal curtain above the green-vein cream marble altar.

Child-sized tables, chairs, altars, and drinking fountains are provided in the primary department; a shuffle-board court is one of the features of the recreation room for youth. A modern air-ventilating system changes the air in the church once every ten minutes. Coils carrying anti-freeze solution will melt winter snow and ice at the church entrance and at the outside patio.

New-type phones for the partially deaf have been installed throughout the nave and amplification systems enable church services to be heard in the chapel, the Sunday school rooms, and in the "cry" rooms where sealed glass prevents noises from entering the nave.

PENNSYLVANIA

CHEY Makes Difference at Mt. Airy

PHILADELPHIA—CHEY funds are making a difference on the campus of Philadelphia Seminary! During the first year of the appeal the seminary has received over $120,000 in cash, or about 60 per cent of the total goal of $200,000. To date, three of the six CHEY projects on the campus have either been completed or started.

The main dormitory has been renovated, five campus residences have had repairs made and the third project—renovation of the power house, laying of new underground steam lines, and installing of automatic controls is under way and should be completed before the close of the summer vacation period.

Men of Mt. Airy met June 3 in the Library auditorium to hear reports on projects of the association, which has been in existence only three years. During this time $50,000 has been gathered for the support of the seminary, of which amount $40,000 has been spent for the repair or the improvement of property. With over $10,000

in the treasury the men are now undertaking another project—the exterior renovation of the Registrar's home, which will result in its once again looking like its twin, North Dorm.

Another project is also authorized—the complete rehabilitation of the campus lighting system looking to modernization and extension of the system.

THE WOMEN'S AUXILIARY of seminary met June 1, heard that the indebtedness resulting from the North Dorm project has been cleared completely and that the treasury has a small balance. Next project: renovation of the auditorium wing of the Library. Mrs. S. White Rhyne of Philadelphia was elected president of the organization.

CAMP WHITMER, summer unit of the Lutheran Social Mission Society, held its annual "open house" July 8. The camp provides low-cost camping for underprivileged children of the Philadelphia area.

DR. BELA SHETLOCK will be released part time from his congregation to direct the Ministerium of Pennsylvania's CHEY "Victory Drive" in the fall. Dr. Shetlock serves as the chairman of the Ministerium CHEY committee.

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8 a.m., 11 a.m., and 7:30 p.m.
Church School at 9:45 a.m.
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PENNSYLVANIA

Pastors' Seminar on Jews Conducted

PITTSBURGH—A Pastors' Seminar, sponsored by Christ's Mission to the Jews and focused on the task of winning Israel to the Christian faith, was held in Pittsburgh June 12-13 at the Pennsylvania College for Women. Over 40 pastors from four branches of the Lutheran Church attended.

Three converted Jews gave three lectures each. The Rev. Dan B. Bravin, Lutheran missionary pastor and director of Christ's Mission to the Jews in Pittsburgh, conducted the sessions and spoke on The Island Within, The Calibre of Converts, and The Parish Approach to Jews.

Dr. David N. Freedman, 28-year-old professor in the Department of Old Testament at Western Theological Seminary in Pittsburgh, lectured on The Issue Which Divides Jews and Christians, Moses and the People of God, and The Prophets and the Purpose of God.

The Rev. Solomon Birnbaum, missionary to the Jews and director of the American European Bethel Mission in New York City talked on Romans 9-11—The Vital Core of the Epistle, The Price Israel Paid for the Salvation of the Gentiles, and The Various Names of the Jewish People and The Deeper Meaning.

At the close of the nine lectures, a panel was held with each speaker talking to the question—How shall we present the Gospel of Christ to the Jews? This was followed by a general discussion.

The seminar, conducted in the lounge of the college chapel, was financed by Christ's Mission to the Jews.

New Student Center in Cambridge

Rev. Edmund A. Steimle, pastor for Lutheran students in the Greater Boston area, receives keys to the new chapel and student center recently completed and dedicated in Cambridge, Mass. (See story page 35 for further details.) Handing the keys is Architect Arland Dirlam.

MEMBERS of Advent Church, Wilkinsburg, blessed their new church site and broke ground for a new building recently. Participating in the special service were Pittsburgh Synod Missionary Superintendent D. L. Houser, Pastors H. P. Gerhard, W. A. Hogan, A. W. Steinfurth and H. E. Warren. The new church will seat 250 persons.

RICE MEMORIAL HALL, the new assembly hall at Lutherlyn, was dedicated June 10. During the same service, the Rev. S. S. Thaulis was installed as camp director by Pittsburgh Synod President G. Lawrence Himmelman.

CHANGES OF PASTORATE

NORTH CAROLINA

COBB, W. G. From St. John's Church, Cherryville, N. C. To St. David's Church, Kannapolis, N. C. R 5, Box 824.

WALKER, JAMES E. From St. Martin's Church, Maiden, N. C. To Grace Church, Salisbury, N. C.

COUNT, WALTER N. From St. John's Church, Asheboro, N. C. To Calvary Church, Concord, N. C. 163 N. Church St.

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James C. Kinard, President
Drawer 425, Newberry, S. C.

PITTSBURGH SYNOD

BERMON, JOHN E. From Bethel Church, Pittsburgh, Pa. To Mt. Calvary Church, Erie, Pa. 2922 Raspberry St.

BOWSER, MONT O. From Philadelphia Seminary. To Smicksburg parish, Smicksburg, Pa. Box 36.

COOK, JAMES F. From Philadelphia Seminary. To Coudersport parish, Coudersport, Pa. 3 Borie St.

FAUTH, PAUL. From Northwestern Seminary. To North East parish, North East, Pa. 22 Eagle St.

GOSS, JAMES H. From Zion Church, Renovo, Pa. Retirement. RD 1, Box 470, Rainier, Oregon.

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HAYS, C. T. From Spring Church-Oklahoma parish, Pa. To St. Peter's Church, Evans City, Pa. 302 Van Buren St.

HIMMELMAN, PAUL L. From Northwestern Seminary. To Erie, Pa., to develop mission. 652 E. 10th St.

KIEFFER, NORMAN E. From Faith Church, Upper St. Clair, Pa. To Trinity Church, Beaver, Pa. 390 Otter Lane.

KROMER, ROBERT E. From Gettysburg Seminary. To St. John's Church, Erie, Pa., assistant pastor. 2210 Sassafras St.

LUEBBE, PAUL F. From Gettysburg Seminary. To Trinity Church, Latrobe, Pa., assistant pastor. 331 Weldon St.

NAGELBACH, ANDREAS. From St. Paul's Church, Ellwood City, Pa. To New Kensington-Tarentum parish, Pa. 803 Walnut St., New Kensington.

SHAULIS, S. S. From St. Peter's Church, Evans City, Pa. To Director, Camp Lutherlyn, Prospect, Pa.

VENSEL, HARRY E. From Philadelphia Seminary. To Reynoldsville parish, Reynoldsville, Pa. 424 Hill St.

WARREN, HUGH E. From synodical Board of Missions, Pittsburgh, Pa. To Superintendent, Old People's Home, Zelienople, Pa.

ZACHER, CHARLES. From Northwestern Seminary. To Brick Church parish, Pa. RD 1, Ford City, Pa.

ASSIGNMENT OF CHAPLAINS
NEWLY ASSIGNED

HINKELDEY, HOWARD W. From Shepherdstown parish, Shepherdstown, Va. To Office of the Chaplain, Camp Stewart, Ga.

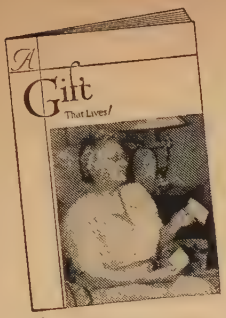
SPRENKEL, CHARLES W. From pastor of student work in Washington and Baltimore areas. To Office of the Chaplain, Camp Gordon, Ga.

AIR FORCE

PATTERSON, JAMES F. From USAF 18727A, 201st AFBU Hq. 15th AF SAC, Colorado Springs, Colo. To Assistant Commandant. The Chaplain School, Fort Slocum, N. Y.

SINK, VOIGT M. From 4th Fighter Wg., P. O. Box 662, Langley Field, Va. To 81st FTF —INTCP Wg., Larson AFB, Moses Lake, Wash.

TROSTEL, HIRAM W. From 101st Airborne Div., Camp Breckenridge, Ky. To New Cumberland Depot, New Cumberland, Pa.



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ARMY

DORLEIS, J. H. AUGUST. From Ch. Sect. Hq. 8th Army, APO 343, c/o PM, San Francisco. To Post Chaplain, Camp Carson, Colo.

IMES, JOHN R. From Hdq. 65th Combat Engineer Bn., 25th Inf. Div., APO 25, c/o PM, San Francisco. To Hq. 8069th Army Unit Replacement Batt., APO 301, c/o PM, San Francisco.

OHNSON, EARL J. From 9206 TSU TC SCD SFPE, Ft. Mason, Calif. To Ordnance Bn., APO 503, c/o PM, San Francisco.

ETERS, JOHN V. From Hq. & Hq., 15th Inf. Regt., APO 468, c/o PM, San Francisco. To Hq. 187th Abn. Rct., APO 51, c/o PM, San Francisco.

ALTZGIVER, LUTHER B. From 45th Oklahoma National Guard, Camp Polk, Leesville, La. To Hq. 45th Inf. Div., Chaplain Sec., APO 86, c/o PM, San Francisco.

NAVY

ERHART, LUTHER F. From Dist. Chaplain's Office, 6th Naval Dist., Charleston, S. C. To Hq. Service Force, Atlantic Fleet, Bldg. 142, Norfolk 11, Va.

ECKNER, JOHN M. From Wing Chaplain's Office, Marine Corps Air Station, Cherry Point, N. C. To Chaplain's Office, Naval

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Air Station, Norfolk, Va.

TROWER, ROSS H. From NTC, Great Lakes, Ill. To 1st Marine Div., FMF, c/o Fleet Post Office, San Francisco.

WRIGHT, DEWITT E. From Bldg. 1311, Camp Dewey, U. S. Naval Training Center, Great Lakes, Ill. U. S. Naval Training Center, San Diego 33, Calif.

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MISS ESTHER BACON, to Liberia, Apr. 5. Lutheran Mission, Monrovia.

MISS ESTHER BARNHART, to Japan, Mar. 22. 456-1 Chome, Shimo Ochiai, Shinjuku Ku, Tokyo.

THE REV. GERALD CURRENS, to Liberia, June 18. Lutheran Mission, Monrovia.

MISS DOROTHY GREINER, to Liberia, Feb. 26. Lutheran Mission, Monrovia.

MISS HELENE HARDER, to Japan, Apr. 15. 979 Hamamatsu Cho, Maidashi, Fukuoka.

MISS ELIZABETH HUDDLE, to Japan, Mar. 22. Kyushu Gakuin, Kumamoto.

THE REV. ALEXANDER MEYER, to Japan, Mar. 22. 303-3 Chome, Hyakunin, Machi, Shinjuku Ku, Tokyo.

MISS MABEL MEYER, to India, Mar. 19. Madras Presidency, Rajahmundry.

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Shinjuku Ku, Tokyo.
SS MARJORIE MILLER, to Japan, August. 8-2 Chome Torikai Cho, Fukuoka.
SS ERVA MOODY, to Japan, August. 3 Kasumi Cho, Nishinomiya Shi, Kobe.
E REV. A. C. NEUBAUER, to Liberia, August. Lutheran Mission, Monrovia.
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E REV. WYLOCK J. E. SCOTT, to British Guiana, July. Lutheran Courts, New Amsterdam.
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SS CHRISTIE ZIMMERMAN, to India, May 24. Guntur District, Guntur.

ULC CALENDAR

LY
20. LL Convention. Mississippi Synod. St. John's Church, Louisville
24. LL Convention. West Virginia Synod. St. Paul's Church, Huntington
28. LL Convention. Iowa Synod. Camp Okoboji, Milford
30. LL Convention. Pittsburgh Synod. Camp Lutherlyn, Prospect
26. Women's Missionary Society Convention. Mississippi Synod. Providence Church, Burns
29. LL Convention. Illinois State. First Church, Decatur, Ill.

GUST
. 8. WMS Convention. Nebraska Synod. Midland College, Fremont
-17. **Luther League of America, National Convention. University of Iowa, Iowa City, Iowa**
-17. LL Convention. Georgia-Alabama Synod. Camp Winnataska, Eden, Ala.
-23. WMS Convention. Virginia Synod. Roanoke College, Salem

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In Conclusion . . . . . .

THIS ISSUE OF THE LUTHERAN carries pictures and information about several very attractive new churches and chapels which have recently been completed. Of special note is the beautiful, modern, functional building of Holy Trinity Church, Toledo. Perhaps one contributing cause of this congregation's rapid advancement is the fact that its membership subscribes 100 per cent to THE LUTHERAN.

The quality of our church building in general seems to be improving. Many beautiful churches have been built in the years since the war. They occupy prominent sites in their communities.

Years ago too many churches were hidden away on a side street because property was cheaper there. Many of those of German background put their chancel on the second floor, with a set of dark steps inside the door to lead up into the church auditorium. Fortunately, that style of architecture is disappearing.

In the near future, congregations which plan to build will get help from a church agency. The new Department of Church Architecture of The United Lutheran Church in America will provide competent advice for any phase of church construction.

NO MATTER HOW BEAUTIFULLY they build their church, however, congregations ought to realize that it isn't only the original construction that counts. It's the upkeep, inside and out! There are many unhappy examples of churches which had lovely buildings, but neglected them.

A few weeks ago I visited a congregation where they proudly showed me the fresh paint and folding doors in a basement used for educational purposes. They had spent $8,000 for the remodelling job. I wasn't at all impressed. What struck me more was the fact that alongside the church the weeds were growing knee-high while in front there was only bare brown earth where walking feet had eroded the grass.

Since this was in a community of nice homes and tree-shaded streets, I'm sure most of the parishioners had carefully manicured their own lawns on Saturday afternoon. But on Sunday they were willing to come to a church which outwardly looked like the victim of neglect.

THE OUTSIDE APPEARANCE of a church is a message to the community. It has real value in evangelism. It tells whether the members take pride in their church or whether they are willing for it to be neglected.

There's an old proverb that says "You can't tell a book by its cover." In one sense that is true, but in a larger sense it is dangerously false. Book publishers know that an attractive cover helps to sell a book. Magazine publishers who depend largely on newsstand sales find that a pretty cover increases the circulation notably.

The outside of your church may not be any indication of the warmth and fervor of the religious feeling which is demonstrated within. You can worship in a beautiful cathedral, or in a tumbledown shack. But if you want to convince your community that the church really means something to you, make sure that its exterior and grounds are carefully and lovingly kept. Weeds and rubbish outside are a very likely indication that some similar clutter is confusing the souls of people inside.

—ALBERT P. STAUDERMAN

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